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Some African countries need help

Bert Witvoet

ST. CATHARINES, Ont. — According to an article in the June 28 issue of *The Economist*, some African governments are experimenting with sensible economic policies and need just a bit more help from the rich countries or their experiments will fail.

The attempts follow a quarter of a century of mismanagement by most of the 40-odd states that became independent after the Second World War. "The common error of African rulers was to stick with economic policies derived from the half-understood European socialism of the 1950s and earlier," says the article. Huge bureaucracies, which the country could not afford, were set up. These became idle and corrupt. A series of natural disasters have worsened social and economic conditions.

Aid can work

But the article gives a glimpse of hope. Citing the success story of India, a country which many observers had written off in terms of economic recovery, the author says that an apparently doomed economy can be rescued. "Aid can work, provided both donors and recipients get their policies right."

How can Africa be helped? asks the report. By helping only those countries that stick with sensible policies. As long as the Nigerian government, for example, refuses to devaluate its currency to a realistic level, any aid extended is just wasted or stolen. Withholding aid can be a way of helping a country get its policies right, says the author.

Several impressive turn-arounds of policy have taken place in countries like

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Calvinist Contact

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CRC *Time* editor: reporter of the year

Bert Witvoet

NEW YORK, N.Y. — One of the two most prestigious journalistic awards for religion newswriting went to Richard Ostling of *Time* magazine this year. He is the second recipient of the $2,000 Templeton Reporter of the Year prize instituted in 1985. Last year Ostling's college friend and immediate successor at *Christianity Today*, Russell Chandler, got the award.

Richard Ostling is a member of Ridgewood Christian Reformed Church in New Jersey. With a Swedish name and background, he was born in Endicott, New York, in 1940. His two grandfathers came to America during the Civil War and were Congregationalists.

The Ostlings, he a former Baptist and his wife a former Episcopalian, joined Ridgewood Christian Reformed Church in 1975. "CRC churches in the east of the United States are not so heavily Dutch as they are in the Mid-west," Richard comments.

Wrote a lot

Ostling credits his ability to write to simply having written a lot. He wrote when he was young.

His first professional training took place at the *Michigan Daily*, a paper run exclusively by journalism students. "I would recommend that kind of training to anyone," he now says.

From 1967 to 1969, he was News Editor for *Christianity Today*.

Continued on page 5 ...

Thinkbit

"Then, brothers, it is the consensus of this body that we say nothing, do nothing and hope it all blows over before our next meeting, which is... when?"

Adapted from a cartoon in *The Ploughshares Monitor*

Mennonites celebrate 200 years in Canada

Marian Van Til

VINELAND, Ont. — "The Bicentennial provides an opportunity for coming together, reflecting, remembering, rejoicing and thanking God in a united way for His continued guidance, love and support, through good times and bad," say Dick and Betty Riemer of Calgary, Alberta.

They are referring to the 200th anniversary of the Mennonite presence in Canada, being celebrated around the country this summer.

One such celebration occurred here on Canada Day on the grounds of First Mennonite Church, the site of the first Mennonite meetinghouse in Canada.

Loyalist leanings

Mennonites from Bucks County, Pennsylvania, settled in the Niagara region in 1786 in the aftermath of the American Revolution. In the years after their formation as a group at the time of the Reformation, the followers of Menno Simons met with much resistance and persecution. The English, however, had been more tolerant than most, allowing Mennonites exemptions from military service and from swearing oaths, two things which were forbidden according to Mennonite understanding of Scripture. Consequently, many Mennonites in colonial America had Loyalist leanings.

In Canada, Governor John Graves Simcoe would guarantee them not having to swear allegiance to or bear arms for the Crown, but they were uncertain as to what the future in the newly-formed United States would bring. Thus the first migration of 185 people to Vineland and vicinity.

By 1830, 2,000 Mennonites and "Tunkers" (Brethren in Christ) had immigrated to settlements in Vineland, Waterloo and York. Later, more thousands emigrated from Germany and The Netherlands to settle in Manitoba, and from the famine-stricken Ukraine to Niagara, Leamington and Kitchener-Waterloo.

Sculpture symbolizes history

A sculpture commemorating the 200-year-old Mennonite presence in Canada was dedicated on July 1 in a ceremony that introduced the artist and told the nearly 1,000 people assembled something of Canadian Mennonite history.

The symbolic sculpture, fashioned by Austrian-born Kitchener (Ont.) artist Barbara Fauth, was commissioned by the Mennonite Bicentennial

Continued on page 5 ...

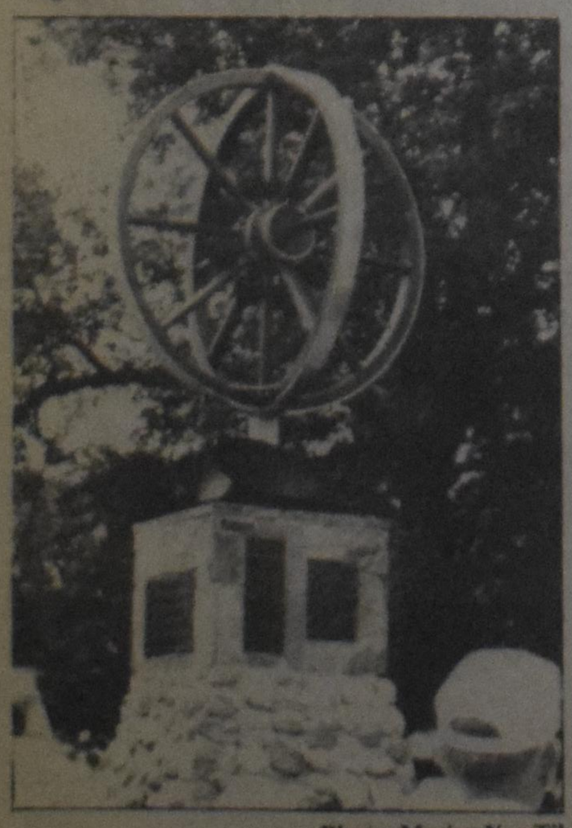

Photo: Marian Van Til

Statue commemorating 200 years in Canada

Union power blunted by verdict

Stan de Jong

TORONTO, Ont. — Mr. Justice John White of the Supreme Court of Ontario has handed down a positive ruling in the highly publicized case of Mervyn Lavigne, a community college teacher from Haileybury, Ont. Lavigne objected that a portion of his union dues went to such causes as the Canadian peace movement, abortion rights and the New Democratic Party. (C.C. February 7, 1986)

The Supreme Court decided that "the use of compulsory union dues to support political and social causes violates guarantees in the Charter of Rights and Freedoms," according to the July 8 *Globe and Mail*.

Rand formula clarified

Lavigne, who is not a union member, is obliged to pay $338 a year in dues to the Ontario Public Service Employees' Union (OPSEU) under an agreement between the union and the governing body of Ontario's community colleges.

This arrangement, known as the Rand formula, under which all workers covered by a contract pay dues whether or not they join the union, is found in many collective agreements across Canada.

Mr. Justice White said it is legitimate to compel payment of union dues as long as the money is used for collective bargaining. But use of compulsory dues for other purposes "cannot be justified in a free and democratic society where the individual objects to such use."

The effect of the contract clause compelling dues payment, he said, "is to force non-members to combine their resources with members," in effect breaching their freedom not to associate with others.

Reactions vary

OPSEU President, James Clancy, called the ruling a "fundamentally undemocratic decision," and stated that "our union has to be involved in politics to survive and to serve our members."

The union, which dubbed the case the "labour trial of the century," argued that Lavigne should not complain about how his dues money is spent because decisions on where to spend the money are made democratically and political activities are what OPSEU lawyer Stephen Goudge called "the hallmark of Canadian unionism."

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A teenager learns a hard lesson in patience in Ron De Boer's short story, "For Thou art with me".....p.10
Could our self-indulgent times be called "The age of the body"? John Timmerman thinks so.....p.13
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Calvinist Contact

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Editorial

Reflecting on the pagan Statue of Liberty

The *Globe and Mail* put it this way:

> *"The great 1986 Liberty binge is over. But what a national celebration! ... There was more of everything. More flags, more balloons, more fireworks, more glorification of Liberty (statue and state), more tall ships, more money spent, more immigrants taking the oath of citizenship, bigger crowds in Central Park and perhaps more self-congratulation than ever before."*

America is trying to forget the decades of self-doubt and repentance. It feels uncomfortable living by a human-rights conscience. It should be obvious to Americans and aliens alike that humility does not fit the national psyche well. The starting point for American nationalism has usually been pride and individualism. The national religion is a curious mixture of the Christian faith, the French Revolution and frontier common sense.

A failing goddess

It was appropriate, therefore, that the Statue of Liberty should have been the focus of the latest outburst of national pride. As a gift of the French people to America, it clearly symbolizes the humanism of the past: a Greek goddess holding the torch of eighteenth-century enlightenment, with faint echoes of *"liberté, egalité, fraternité"* coming over the waves of the Atlantic.

That this pagan influence is not imaginary can be shown by listening to the tone of the Fourth of July celebrations this year. The emphasis was on the freedom sought by immigrants. The poetic lines of Emma Lazarus: "Give me your tired, your poor, your huddled masses yearning to breathe free," do not apply very well to the thousands of black slaves brought to North America nor to the thousands of Indians who were breathing freer before the huddled masses came.

Radio Moscow commentator Yuri Solton had his partisan comments to make:

> *"If the American people have every right to be proud of the scale of their industrial production, highly effective agriculture and numerous scientific discoveries, things are not so well with the inalienable rights that the Statue of Liberty is supposed to symbolize. According to U.S. press reports, 14-million people in the country are jobless and three million are homeless. One can hardly speak about equal rights in a country where 35-million are below the poverty level and 34-million are illiterate."*

Just because a Soviet commentator says it, does not mean it is not true.

Yet, at no time during the celebrations was an attempt made to give recognition to the fact that America has also taken away freedom. Had the celebrations been more Christ-like, such recognition would have been given. Perhaps one of Irving Berlin's stanzas would then have been changed to "God forgive America, my home sweet home."

American religion

American Christians, more so perhaps than Christians in other parts of the world, need to guard themselves against entanglement with a civil religion. In no other western country is adherence to the national faith deemed of such importance. In no other western country is it as difficult to discern between what is good and bad about patriotism, as it is in the U.S.A.

Globe and Mail correspondent William Johnson gives a hint why that might be so:

> *"The founding myth of immigration was celebrated again and again as everybody stood up and said how his or her ancestor had emigrated, had seen the Statue of Liberty, had wept and had believed in the American dream. The ceremony was reminiscent of that in fundamentalist churches where Christians say how they found Jesus and were saved. Immigrants reached the American shores and were saved."*

The comparison of America with the promised land has always been a troublesome metaphor. It takes the punch out of true salvation. The comparison becomes even more muddled when anti-Christian values are easily incorporated into the American way of life. The glorification of materialism and glamour, so much part of the celebrations this year, are by no means innocent social ingredients.

Surely, the early settlers had a greater appreciation of simple spiritual values as they came to the American shores. They probably understood that humility is a better doorway to freedom than pride. Too bad the celebrations did not adequately reflect that good part of the American heritage.

Swimming in the park, what a lark!

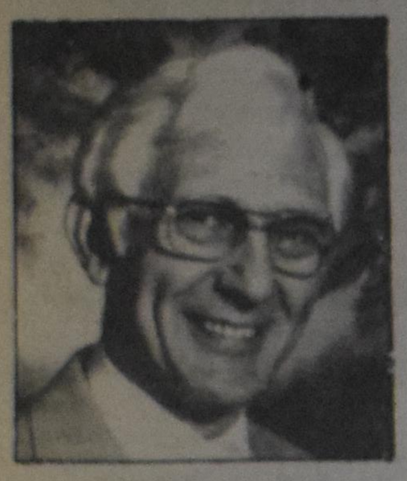
Occasionally a reader reminds me of an editorial I wrote three years ago about the house we moved into in St. Catharines. I had indicated that my wife and I were looking for a house without a swimming pool and with a garage and how we ended up buying a house with a swimming pool and without a garage. In the editorial I philosophized about the wisdom of having a neighbourhood pool rather than a private pool.

Since that editorial was so well remembered, it would be appropriate to update our readers on our new surroundings. Last fall we moved into a house *without* a pool and *with* a garage. A beautiful, open-door, neighbourhood pool lies within walking distance of our new abode. For only 25 cents per person, our family enjoys the delights of a swim under the blue sky in a park setting. Even if our whole family of five (two are not home) would go each day during 10 summer weeks, the total cost would be $87.50.

Tell me, who can operate a private pool at that cost?

Two are better than one, and a three-fold cord is not easily broken, says the Preacher. I tell you, when a community puts its head together, it can do marvelous things. Now, all I want is the staff at this swimming pool to become a bit more relaxed about safety rules. But for that we need a society that does not sue at the drop of a limb.

SKYLIGHTS/WILLIAM R. RANG



Sin-watching has much in common with weight-watching. Like weight, sin comes on easy; it goes down easy.

Are you a weight-watcher?

The above really is a faddish title, isn't it? We are surrounded by people who have decided that they need to lose weight. We may observe that most of those weight-watching people are women. We may even have observed that in most cases it is not men who encourage women to shed some pounds, but rather the image they see in the mirror.

One thing is sure: weight-watchers have discovered that it is much easier to "put it on" than it is "to take it off." The "putting on easy" comes in the form of delicacies we like. A bit of cake, an extra serving of food, the late-night snack. Forsaking evil, even the evil of increased mass, is almost impossible.

Strange isn't it; sin-watching has much in common with weight-watching. Like weight, sin comes on easy; it goes down easy. You don't have to try. We are constantly surrounded by things that increase the size of our sin load. As a matter of fact, sometimes age is the culprit. Although I don't eat more than I used to, I see both my physical and spiritual circumferences grow.

There are folks that have assured me of the benevolent results of going on a strict diet. I suppose that they are right. Yet I have learned that vigorous exercise does even more. This may sound quite threatening to some, for they are precisely the overweight persons who dislike lying on the floor raising their outstretched legs 15 times. They hate sit-ups; they loathe push-ups; they're simply not there when the gym class starts.

Many of us also dislike spiritual push-ups, sit-ups, and the like. To use the words of the apostle, we hate (spiritual) exercise. It's the "live and let live" attitude. It's "doing your own thing." In short, we don't train in godliness enough. We cheat ourselves by assuming that the Lord approves of our degree of spiritual fitness. In fact, we walk in a large semi-circle around the scale of His Word. We don't want to be reminded of our spiritual weight.

We're not weight-watchers-in-faith.

That reminds me: I have to do some more exercises today. Perhaps you should, too.

William Rang is principal of the Christian School in Dunnville, Ontario.

News Bulletin

Loblaw's chief apologizes to Baptists

William H. Jones

TORONTO, Ont. — Dave Nichol, executive vice president of Loblaw's, an Ontario-based grocery chain with subsidiaries in other Canadian provinces and in Dallas Texas, apologized to Baptists recently for an unintended slur. In an advertising supplement to a large number of Canadian papers on June 7, Nichol had written, "Cats are like Baptists — they raise hell — but you can't catch them at it." The ad went on to say his brother John was a Southern Baptist minister in Daytona Beach, Florida, and he invited readers to "drop by ... on a Sunday and 'take in' one of my brother's sermons." He warned readers that they might find themselves saved."

Dr. Dick Coffin, general secretary of the Canadian Baptist Federation was invited by the Loblaw's chief to have lunch with him to hear the latter's apology. *CB* (The Canadian Baptist) editor, William H. Jones, was also invited.

Nichol immediately apologized for the written remarks which were circulated to four million homes in Central and Western Canada. Nichol said that the advertisement was not circulated in the Atlantic region of Canada "because there were too many Baptists there and our advisors told us not to run it."

Nichol added, "I used bad judgment in running the ad in the rest of Canada. I should have paid more attention to my advisors. I apologize."

Coffin assured Nichol that he realized that no malice was intended by the advertisement and it was a matter of bad taste.

"But if I'm in trouble with Baptists," Nichol added, "that's minor. I'm in even deeper trouble with my 83-year-old mother." He told Coffin that his mother who lives in Florida had told him by telephone that the ad was most distasteful." He said he hoped he could patch things up with his mother.

Nichol said he would be writing to Baptist publications to let them know of his regrets about having published the advertisement which stated that "cats are like Baptists."

Mr. Jones is the editor of The Canadian Baptist.

PLEASE NOTE:
Calvinist Contact will not publish the following issues:
August 1
August 8
Please check advertising deadlines on page 17 for the August 15 issue.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Pacifism has wider base than "Sermon"

J.C. van Oosterom's review of Paul Marshall's book *Thine Is the Kingdom* (*Calvinist Contact*, June 6, 1986) states that "throughout the book, the key theme is justice." It is a pity that the reviewer did not point out that Marshall's theory and practice did not go hand in hand. One aspect of doing justice is to give a fair exposition to "opponents." Marshall's exposition of pacifism is misleading.

According to the author, "the key text for the Christian pacifist view is, obviously, the Sermon on the Mount." (p. 124) The word "obviously" suggests that Marshall didn't do his homework. If he had bothered to read anything of the enormous amount of literature by numerous members of the Fellowship of Reconciliation, Britain's largest Christian pacifist organization, he could have known better. Since its inception on December 31, 1914, leading FOR members have argued that pacifism is a fruit of the Kingdom of God.

FOR literature is filled with such topics as education, politics, labour relations, rehabilitation of young offenders, racial equality, economics. The list may sound familiar. With the necessary qualifications, it seems justifiable to say that the leading figures, especially the early ones, went out of their way to show that pacifism was NOT based on the Sermon on the Mount. Instead, pacifism was seen as an integral aspect of a world and life view.

As far as the FOR is concerned, Marshall is about 70 years out of date. Even many Mennonites and Quakers, whom Marshall possibly had in mind, do not hold the Sermon on the Mount as the key. A quick glance at John Yoder's booklet *Nevertheless* could have avoided the simplistic exposition now apparent in Marshall's book.

Shoddy scholarship, in my opinion, is a form of injustice. "Peace among all peoples requires," according to Cardinal Suenes, "truth as its foundation, justice as its rule, love as its driving force, liberty as its atmosphere." (United Nations speech, May 13, 1963). That may be a good starting point for a discussion of pacifism.

Perhaps *Calvinist Contact* can initiate a discussion on pacifism, a topic frequently ignored or poorly treated in Reformed circles.

Bert den Boggende,
Hamilton, Ontario

Appreciates Tuyl, Witvoet and Van Til

While sending in my subscription renewal I would like to say, "Keep up the work."

Over the last years C.C. has grown into an informative weekly paper. There is room for some controversy at times. I enjoyed reading the articles about God's providence by Rev. Tuyl and Bert Witvoet. I feel at peace to be in agreement with both points of view — more or less.

I appreciate Cinema Summaries by Marian Van Til. I went to see some films after reading the review and I found it helped me see the wrong and weak points of the story.

To all of you a wish for a great summer.

Grace Zonruyter,
Beamsville, Ontario

Re: "Jesus in hell"

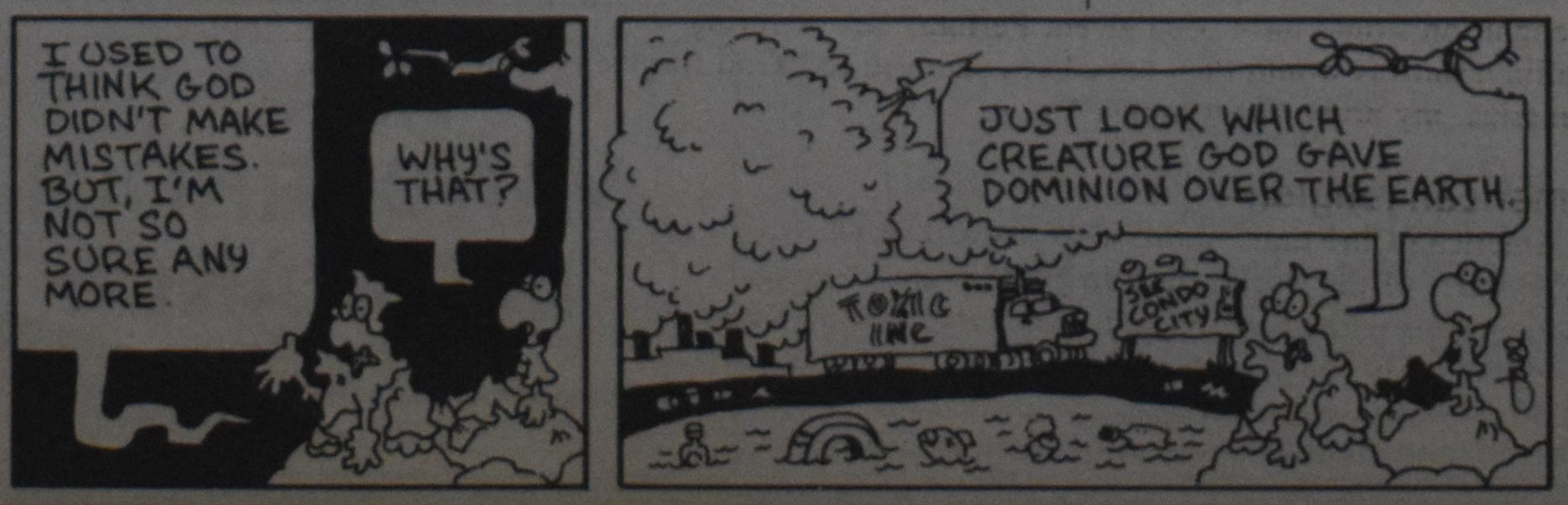
I've always believed that when Jesus declared, "It is finished" that those words signified the end of His suffering in hell.

Before He dies He commends His spirit to His Father in heaven, much as a child today, before going to sleep might say, "I pray thee Lord, my soul to keep." The Father indeed kept Jesus' spirit until He reunited it with His Son's body in the glorious resurrection.

Jesus was with the Father on Saturday.

A. Ben Harsevoort,
North York, Ontario

Pontius' Puddle


I USED TO THINK GOD DIDN'T MAKE MISTAKES. BUT, I'M NOT SO SURE ANY MORE.
WHY'S THAT?
JUST LOOK WHICH CREATURE GOD GAVE DOMINION OVER THE EARTH.
TOXIC INC
BIG CONDO CITY

News

Union power blunted by verdict

... continued from page 1.

Lavigne, a 58-year-old former Liberal candidate, said the judgment means people "won't be subjected to the tyranny of union leaders telling them who they should vote for."

The decision was hailed as a "watershed" by the conservative National Citizens Coalition, which is financing Lavigne's challenge and has reportedly spent about $400,000 on the case.

Clancy said OPSEU will appeal the decision "to the Supreme Court of Canada if necessary."

The Canadian Labour Congress (CLC), an intervenor in the case, said the decision wipes out years of work by the country's labour movement.

In a prepared statement, Shirley Carr, president of the 2.2-million-member congress, said, "We are shocked by this decision which runs counter to all the principles Canadian society and the Canadian labour movement have pursued over the past 100 years and more."

CLAC wants deeper challenge

Ed Vanderkloet, Executive Secretary of the Christian Labour Association of Canada (CLAC) said he is happy with the decision but has some misgivings. He feels it is not wrong for unions to voice opinions on important social and political issues not directly related to collective bargaining as such. He said, "The basic problem, however, is that people are *forced*, as a condition of employment, to support unions such as OPSEU and that these unions are no longer voluntary organizations."

Vanderkloet added, "Lavigne and his sponsors should have gone further and questioned compulsory unionism, the Rand formula being a case in point."

Some African countries need help

... continued from page 1.

Guinea and Tanzania, where younger rulers do not remember colonial times and are willing to adopt more realistic policies.

Success now is important

"Smaller government, freer (more realistically priced) trade, fewer permits, more money for farms rather than for cities must be seen reasonably to pay off in the general welfare of the people," the article continues. It wants the young rulers to succeed, otherwise the old habits will creep back and ruin the African nations.

Africa needs about $15-billion a year to make a comeback, the report estimates. $13-billion has been promised, another $1-billion is likely to come. That leaves $1-billion more for the next year.

"Is the world willing to put up that much more?" asks the writer. "America ... seems set for stinginess on foreign aid. So are two other big donors, Britain and West Germany. The French are already generous, the Italians have sharply bumped up their aid (most of it tied to Italian exports). Neither is likely to do much more soon. Expansion of Japan's aid effort is the only, tenuous, hope."

Canada, the only other member of the seven economic summit nations, is not mentioned in the report.

The article ends by saying that "foolish policies of the past quarter century took black Africa near to ruin. If more help is not now forthcoming, ruin will be accomplished after sound policies have at last been tried — and, for lack of support, have failed."

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

A Canadian tragedy

The *Toronto Star* recently called John Turner's leadership of the Liberal Party a "minor Canadian tragedy." That's probably not far off the mark. Turner hasn't been able to give the Liberals the kind of leadership they needed after their demoralizing defeat in the 1984 federal election. Many say he lacks the right image or charisma to unite the party behind him and lead it to election victory.

But Turner's difficulties reflect a problem much greater than his personal weaknesses and low party morale is only a symptom of a deeper problem.

Liberals "bankrupt"?

Put simply, the Liberal Party is bankrupt. It has few new solutions to the problems of the 1980s. Liberals have been unable to develop alternatives to the outdated welfare state policies with which they led the country in the 1960s and 70s. But many Liberals are also uncomfortable mimicking the conservatism of the Mulroney government.

This has left the party divided. As a defense against the Conservatives' desire to dismantle many government programs, some, like former Trudeau cabinet minister Lloyd Axworthy, stay with the old Liberal policies. This conflicts with the views of Turner, who personally supports conservative policies such as free trade and deficit reduction (perhaps even more than the Prime Minister himself).

For a long time these internal differences led Turner to waffle on policy, attacking the Conservatives only for their style, not their policies. Some Liberal backbenchers, especially members of the so-called "Rat Pack" — such as Sheila Copps and John Nunziata — took their opposition to an extreme with their silly and shrill attacks on the government's style. There antics only underlined the party's problems.

Turner no "real" Liberal

Under pressure from critics Turner has begun to take some policy stands, most of which resemble traditional Liberal views rather than his own conservatism. Contrary to his own inclinations, he is now opposing Mulroney's free trade initiative. Of course, opposition parties never feel comfortable supporting the government, but publicly opposing policies that he is known to agree with does little for Turner's credibility as Liberal leader. Despite his efforts, Turner doesn't seem to be a "real" Liberal.

Most Liberals are unhappy with this state of affairs. Many realize that the Canada of the Pearson and Trudeau years is gone, but they're not content to opt for the conservatism so prevalent today. But low party morale and unhappiness with Turner have made reform efforts by a small group of dissatisfied party members very difficult.

The Conservatives, in contrast to the Liberals, do have a program, even though they are often indecisive about implementing it and poor at explaining it to the public. But the Conservatives' goal of reducing government and letting market forces reign creates new problems and ignores others.

Deep recession

Behind the facade of Canada's healthy economic growth figures lies the reality that, outside of southern Ontario, much of the country is in deep recession. None of the political parties have come to terms with the fact that international prices for many of Canada's natural resources such as grain and minerals and oil and gas, may not recover from their current slump for a long time, if ever. New products and new sources have undercut our traditional markets. We are now paying for our over-dependence on these resources.

And even where we have responded to increased competition there are serious problems. The British Columbia lumber industry has improved its efficiency considerably in recent years. But those who applaud this accomplishment should not ignore that the massive number of layoffs that resulted have led to B.C. having more than half of Canada's growing number of food banks. Political leaders don't know what to do about a growing division between rich and poor in Canada. Recent polls show that today's poor don't expect things to get better. In the past they were more inclined to believe that through hard work they or their children would improve their lot in life.

If Liberals, as well as Conservatives and New Democrats, could free themselves from the old choices between conservatism and old Liberal policies, new solutions to these problems might be found. But so far there are few signs. And that could be called a "major Canadian tragedy."

William van Geest is an analyst for a political consulting firm in Toronto, Ontario.

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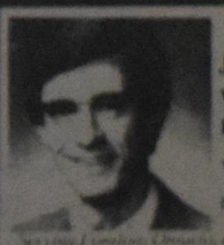
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Mennonites celebrate 200 years in Canada

... continued from page 1.

Commission. Its base is made up of 300 field stones from across Canada, engraved with their places of origin, symbolizing Mennonite unity. The base also contains six wooden plaques on which are carved representations of fire and sword (portraying persecution), a dove (peace), the Bible (the story of faith), and the tree of life (growth).

Set on the base are four plowshares representing both the Mennonite agricultural heritage and their pacifist tradition. Resting on the plowshares are two large, interlocking wagon wheels symbolizing the globe. They represent the Mennonite migrations and worldwide presence, and the unity of creation. Their spokes intersect to form a cross. The spokes represent diversity, the hub — unity. In the hub, hand-carved roses symbolize renewal of life, growth and love.

Great hymn-singing tradition evident

A moving highlight of the dedication ceremony was the unaccompanied four-part singing of "Now Thank We All Our God" and "To God Be the Glory" by the hundreds present. Music has played a large part in the bicentennial celebrations.

After the dedication, some hearty souls walked the two miles to Balls Falls Conservation Area as part of a parade of wagons and floats depicting aspects of Mennonite history. At the conservation area, a play which reviewed the circumstances of the Pennsylvania Mennonites move to Canada was performed with local amateur actors.

Bicentennial celebrations, which began in May, have centred in Ontario. Those interested can still experience Mennonite "arts, crafts, music, stories, drama, films and food" at the Harbourfront Festival in Toronto, August 2-4. (Admission is free.)

From July 10 - August 15, an exhibit of materials on Mennonite thought and life can be viewed at the University of Toronto's Robarts Library.

Photo: Marian Van Til

Barbara Fauth, sculptor of the Mennonite Bicenteniel monument.

Canada prices itself out, economists charge

VANCOUVER, B.C. (Fraser Institute) — A study on unemployment has called for a major overhaul of the institutions affecting wage rates and productivity in Canada. Director of the Fraser Institute, Dr. Michael A. Walker, recently released the institute's latest study, entitled *Focus: On Real Wage Unemployment*.

This study is the product of a collaboration between Dr. Donald J. Daly, Professor of Economics, York University, and Dr. Donald C. MacCharles, Professor of Economics, University of New Brunswick. It delves into the problems encountered in the manufacturing and resources sectors because of high real wages in Canada compared to the more competitive labour environments which prevail in the domestic economies of our major trading partners.

Wage parity with us

In the findings of Daly and MacCharles, "One of the major economic developments in Canada during the 1980s has been the emergence of a significantly higher unemployment rate in this country than in the United States." This is due in large part to the fact that real wages per hour in Canada have moved close to the levels of the United States in recent years, while real output per hour has been between 25 per cent and 30 per cent below.

The methodology employed by the authors of this study is called the "real wage theory of unemployment." (Real wages are the money wages received in the pay envelope deflated by a consumer price index; this indicates the level of actual goods and services that can be purchased with an hour's worth of money wages.) The solution, say the authors, is to boost Canadian productivity levels, while maintaining wage levels and hence lowering the prices of products produced.

Critical of fiscal policies

The economists from Central and Atlantic Canada, respectively, are highly critical of alternative and competing explanations for this nation's present unemployment difficulties. They charge that "The Department of Finance has emphasized high interest rates as an element explaining the weakness of business investment in Canada, but gave no consideration to wages, which are a far more important factor in manufacturing costs and have a greater impact in lowering the profit from employment creating investment."

Daly and MacCharles also reject stimulative fiscal and monetary policy as a solution, and are highly dubious regarding the value of orchestrating a further drop in the value of our dollar. They also oppose "detailed industrial policies aimed at encouraging individual firms, industries or processes (such as R&D subsidies)" on the ground that "government simply lacks sufficient information to correctly identify the 'winners' ahead of time."

Instead, they focus on the major cause of the problem, labour-management relations. They see as of the utmost importance "The response of union leadership to tough international competition." However, if the moderation of organized labour is a key element in any possible recovery," stated the Fraser Institute's Michael Walker, "then the recent events in Alberta do not bode well for the future."

CRC *Time* editor: reporter of the year

... continued from page 1.

Fairness is important

Whether being a Christian makes any difference in the writing of news stories he finds a complicated question. "You might ask the same question of a composer or a novelist," he says. "Not that I consider myself an artist, but the issue is the same."

Ostling considers fairness a very important ingredient in the reporting of news. It's not his job to promote personal views, he believes. And people should not look for guidance in news stories.

He thinks that *Time* does much the same kind of news writing as most newspapers do. "It's not a hard, objective look at the news; neither is it personal opinion or comment. We are journalists. We cover the thing, whether we agree with it or not."

Religion writing increases

Richard Ostling is a member of the Religion Newswriters Association which covers both Canada and the United States. With 225 members, it is the largest and oldest of the groups of specialist writers for secular newspapers, he thinks.

This organization administers two major awards — the James Supple Award and the Templeton Award which Ostling won this year.

Helen Parmley of the *Dallas Morning News,* newly-elected president of the Religion Newswriters Association, said the growth of the organization indicates secular media are increasing their coverage of religion. "They're taking religion out of the back pages and bringing it on to the front pages," she said.

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Church

Marian Van Til, page editor

Anglicans welcome new primate, speak on women, social issues

Paul De Groot

WINNIPEG, Man. — The Anglican Church took one big step, and a number of smaller ones at its nine-day general synod which concluded here June 22.

The big step was the election of Vancouver-born Archbishop Michael Peers to succeed Archbishop Ted Scott as primate of the church. The two men have much in common — an evident humility and gentleness, an interest in ecumenical affairs and social justice. But the multilingual Peers (English, French, German, Russian, Polish and a bit of Chinese) may appear on the international scene even more than the peripatetic Scott. His impact in French-speaking Quebec, the Anglican Church's weak spot, could be significant.

Archbishop Michael Peers

Consolidation on women

Two steps were made in the continuing evolution of the full participation of women in the priesthood. The Canadian church will make a strong pitch at the next meeting of the world's Anglican bishops, scheduled for 1988 in London, to open the office of bishop to women, at least in those countries prepared to do so. At this point, most Anglican communions are still grappling with the question of women in the priesthood.

The Canadian church also set new limits on the famous "conscience clause," a compromise worked out at the time the church began to ordain women after the 1975 synod. The clause gave bishops, clergy and laypeople who objected to women priests the right not to participate in rites conducted by women, or in the ordination of women.

Seen as a necessary step in 1975, the clause is now viewed by women as granting misogynists the right to quarrel with church policy. Formerly open-ended, the clause now has limits: no new priests or bishops will be able to claim its protection, although those who have used it in the past may continue to do so.

Strong, predictable statements

The synod attacked a wide variety of social issues, from pornography to trapping to nuclear weapons.

A debate on wife abuse quickly found itself in deep theological waters, as feminists blamed capitalism and Christianity for lending support to the practice. At times reminiscent of the debate in other churches over non-sexist language, the document on wife-abuse blames the God of the Old Testament for being "silent, absent or even condoning of the violence" directed against women in parts of the Old Testament.

The synod produced strong, if predictable statements condemning capital punishment, apartheid, nuclear weapons and militarism, and child abuse, and expressed support for AIDS victims, native land rights claims and the new government of the Philippines, among others.

Not so predictable moves

It voted to pull the Anglican Church out of the Canadian Interfaith Network, a move which will probably kill the proposed network. The cost of the network, and doubts about its effectiveness, were the main reasons.

The synod's 250 delegates and 40 bishops also voted to condemn animal rights groups which have virtually killed the northern trapping and seal-hunting industries, while ignoring the use of animal skins for other purposes and ignoring the consequences the anti-fur lobby has had for the northern economy and the native lifestyle.

The next synod will not be held until 1989, in St. John's, Newfoundland. Between now and then, Canadians will mostly see the church at work through its new primate, who promised to put much of his effort over the next few years into getting to know Canada's 900,000 Anglicans.

What is a bishop?

Paul De Groot

The office of bishop is not used in Reformed circles, but it is an ancient office mentioned in the Bible, and central to the development of the early church.

The word "bishop" can be found in Acts 20:28 and in I Timothy 3, where the Greek word "episkope" is used. This word is a combination of the prefix "epi," meaning "over" (as in epidermis, the outer or upper layer of skin) and "skope," to see or look (from which our word "scope" comes).

It is translated sometimes as "overseer," bishop or elder.

A bishop is a priest who is in charge of other priests and, by extension, of all the churches in a region. In the early church, bishops were the senior authorities in the church. The only thing with more authority than a bishop was a council of bishops.

The office has generally the same meaning today. Anglican and Roman Catholic bishops are the supreme authority within their own territory (called a diocese). They are the chief administrators and chief pastors of their dioceses. They ordain priests, confirm young believers, and generally act as the ultimate religious authority within their region. An archbishop is slightly above a bishop, and is often the senior bishop in a region. Some Roman Catholic dioceses always have an archbishop as their head, however.

In the Anglican Church an archbishop is the head of a "province," a regional grouping of dioceses. Canada has four such Anglican provinces which are, from east to west, Canada (the Atlantic provinces), Ontario (eastern Ontario and Quebec), Rupert's Land (the region between Lake Superior and the Rockies) and British Columbia.

Church News

Christian Reformed Church

Called

— to First, Vancouver, B.C., Rev. Evert Gritter of Bethel, Lacombe, Alta.

— to Kincardine, Ont., candidate Sidney Couperus of Belleville, Ont.

Accepted

— to First, Sarnia, Ont., Rev. Ralph Fluit of Thunder Bay, Ont.

Declined

— to Smithville, Ont., and Kildonan, Winnipeg, Ont., Rev. Ralph Fluit of Thunder Bay, Ont.

— to Bethel, Listowel, Rev. John W. Jongsma of Shalom, Brantford, Ont.

— to First, Toronto, Ont., Rev. Henry Jonker of Trinity, St. Catharines, Ont.

New clerk

— Fruitland, Ont. Chr. Ref. Church: Bert Kingma, 199 MacIntosh Dr., Stoney Creek, ON L8E 3Y1

Address change

— Rev. G.H. Visscher, 9210-132A St., Surrey, B.C. V3V 7E1

New Diaconal Secretary

— Mountainview, Grimsby, Chr. Ref. Church: George Dekker, 348 Lake St., Grimsby, ON L3M 1Z8. Phone: (416) 945-3418.

Rime or reason

"Absence makes the heart
grow fonder" —
the thought makes me quite
nervous
for it causes me to ponder
its application to the second
service.

Sy Nodd

Pastor Pete and Father
Brenning
jointly did conduct a wedding,
whereupon it was implied
that Rome and Geneva's knot
was tied.

Klaas Sis

FROM COAST TO COAST

ALBERTA

Brooks-CKBR. 9:00am 1340
Edmonton-CHQT. 7:30am 1110
Edson-CJYR. 10:00am 970
Ft. McMurray-CJOK. . 9:00am 1230
Taber-CKTA. 8:00am1570
St. Albert-CKST. 8:00am 1070

BRITISH COLUMBIA

Abbotsford-CFVR. . . . 11:30am 850
Burns Lake-CFLD. . . . 9:15am 1400
Kitimat-CJFW. 9:30pm 103.1
Masset-CJFW. 9:30pm 92.9
Osoyoos-CKOO. 8:30am 1490
Penticton-CKOK. 8:30am 800
Port Alberni-CJAV
(Tues.). 9:30pm1240
Prince George-CJBC. . 8:30am 94.3
Prince Rupert-CJFW. 9:30pm 101.9
Queen Charlotte City-CJFW
. . . . . 9:30pm 92.9
Sandspit-CJFW. 9:30pm92.9
Smithers-CFBV. 9:15am 1230
Summerland-CKSP. . . 8:30am 1450
Terrace-CJFW. 9:30pm 103.1
Vancouver-CJVB. 9:00am 1470
Vernon-CJIB. 9:30pm 940

MANITOBA

Altona-CFAM. 9:30am 950
Boissevain-CJRB. 9:30am1220
Steinbach-CHSM. 9:30am1250
Winnipeg-CKJS. 9:15am 810

NOVA SCOTIA

Digby-CKDY. 8:30am 1420
Kentville-CKEN. 8:30am 1490
Middleton-CKAD. 8:30am 1350
New Glasgow-CKEC. . 7:30am 1320
Sydney-CJCB. 8:00am 1270
Weymouth-CKDY. . . . 8:30am 103.1
Windsor-CFAB. 8:30am 1450

ONTARIO

Ajax-CHOO. 9:30am 1390
Atikokan-CFAK. 10:30am 1240
Chatham-CFCO. 9:30pm 630
Brantford-CKPC. . . . 10:00pm 1380
Ft. Frances-CFOB. . . . 10:30am 800
Guelph-CJOY. 9:00pm 1460
Hamilton-CHAM. 7:30am 1280
Kapuskasing-CKAP. . . 9:00am 580
Kingston-CFMK. 10:00am 96.3
Newmarket-CKAN. . . . 9:30am1480
Ottawa-CFGO. 8:30am1200
Owen Sound-CFOS. . . 10:30am 560
Pembroke-CHOV
(Sat.). 6:00pm 1350
Slt. Ste. Marie-CFYN. 10:00am 1050
Sarnia-CHOK. 6:45am 1070
Stratford-CJCS. 8:45am1240
Wingham-CKNX. 10:30am920
Woodstock-CKDK. . . . 8:30am 1340

NEW BRUNSWICK

Fredericton-CFNB. 6:30pm550
Newcastle-CFAN. 9:00am790
Saint John-CHSJ. 9:00am 1150

FRENCH
BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall. 9:30am 1170
CFCL-Timmins. 9:30am 620

QUEBEC

CHRS-Montreal. 8:00am 1090
CKLM-Montreal. 9:15am 1570
CKCV-Quebec City. . . 7:15am 1280
CHLN-Three Rivers. . . . 7:45am 550

The program is heard on Sundays unless otherwise indicated.

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Christian relief worker receives top Canadian honour

Margaret Griffioen

MISSISSAUGA, Ont. (World Vision) — Well-known Christian activist and humanitarian, Dr. William J. Newell was awarded Canada's highest honour this year. The Order of Canada for his work on behalf of the poor in the developing world.

Newell is executive director of World Vision Canada, a Christian organization with over 3,400 projects which provide childcare, community development, emergency relief, Christian leadership training and evangelism to the poor in more than 80 countries.

Constantly travelling on behalf of World Vision, Newell has visited and helped set up programs in Asia, Europe and the Middle East.

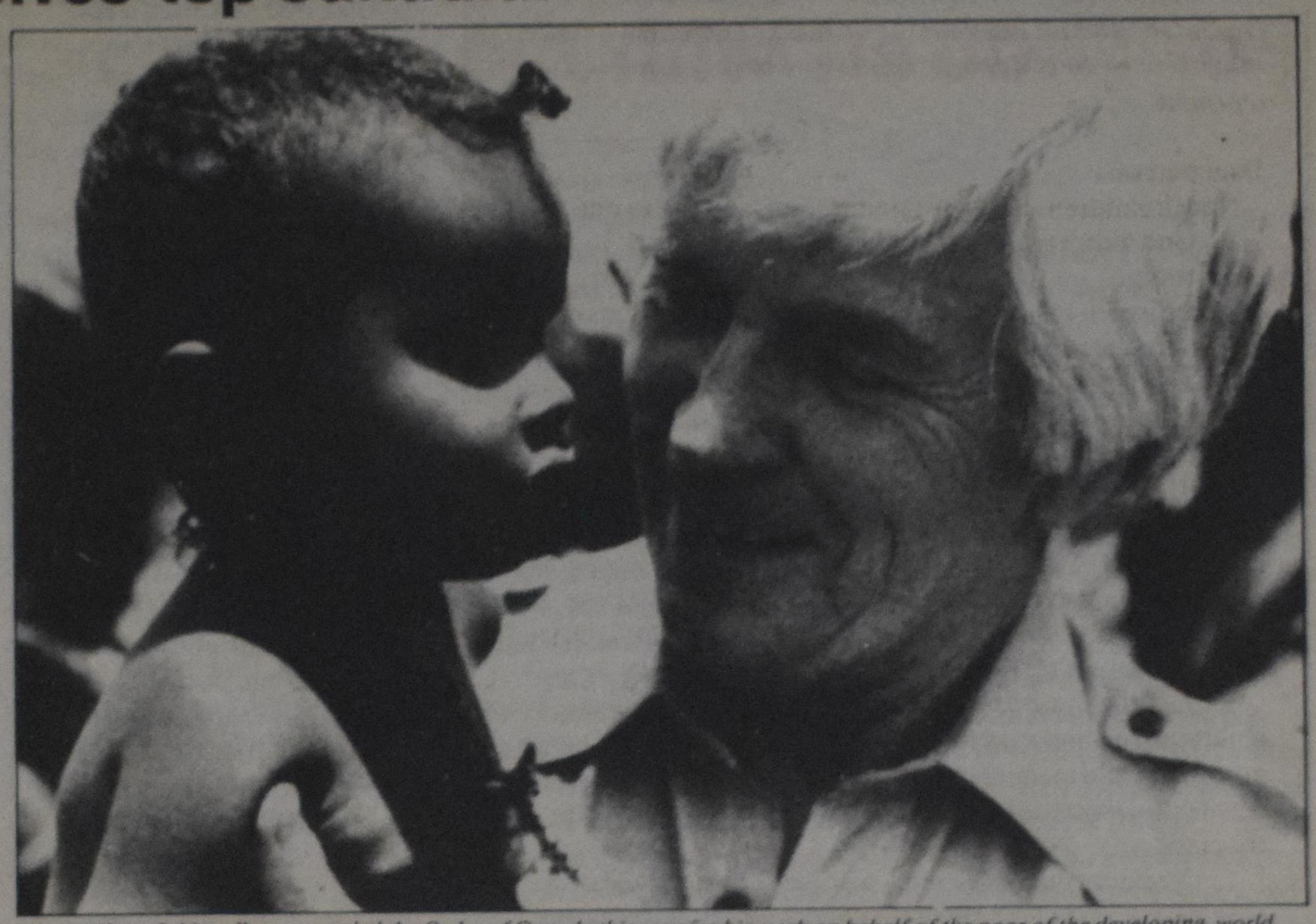
Newell spends much of his time in Canada educating and encouraging Canadians to respond to world need, especially the plight of third-world women.

Newell has been active in many humanitarian projects besides his World Vision work. He was a member of the Executive Board of the federal government's African Emergency Aid committee, helping to direct Canadian relief activities in Africa. His appeals to federal and provincial governments, the media and churches helped spark last year's unprecedented focus on the Africa famine.

Newell is involved in International Pastor's Conferences overseas and is in demand in Canada as a keynote speaker at Ministerial and Missionary Conventions.

From 1949 to 1960, Newell was pastor of The Christian and Missionary Alliance churches in Chatham, Oshawa and Ontario. He then became District Superintendent of his denomination for the next 14 years.

Newell has served as Vice-President of Evangelical Fellowship of Canada for three terms and as Co-chairman and



Dr. William J. Newell was awarded the Order of Canada this year for his work on behalf of the poor of the developing world.

founding member of the Canadian Association of Christian Humanitarian Agencies.

He is also the author of *O God, Won't Somebody Help?* where he speaks of tragedy, injustice and hopelessness and a worldwide cry for compassion for women of the "two-thirds" world.

God is limited by creation

... continued from page 7.

enjoy their wealth with only minimal care for the poor, and the poor should resign themselves to their God-ordained fate.

The question is: should the creed not call us to responsible stewardship for blessings received, and should it not challenge us to do justice, to aid the suffering and the poor? When the Catechism urges us to be patient, how does it differ from the Stoics?

4. One hesitates to ask questions of Rev. Tuyl because one risks attracting charges of trying to escape between the horns of a dilemna, or doing hocus-pocus tricks or using lame logic. Nevertheless, a few questions are in order, for the sake of biblical truth not only, but also for consolation. For if people look for comfort in an unsafe or unreliable place, sooner or later their comfort will be taken from them.

As in so many places of the *Heidelberg Catechism*, Lord's Day 10 clearly reflects *Calvin's Institutes*. One of the problems with his doctrine of providence is that he uses texts at times in a not very convincing way. For example, Calvin refers to Jonah 1:4 which says that God sent a whirlwind to throw Jonah overboard. Calvin comments: "no wind ever arises or increases except by God's express command." (*Institutes, I*, xvi, 7)

But is it right to go from the particular to the general in this way? And does this problem not count against the texts Tuyl, with the help of Polman, adduces?

Further, if one wishes to describe the shape of events, should one not only describe God's involvement, but consider also other factors, such as the demonic, and above all our human vocation to do justice, to work diligently, to love, to care, to assist the weak, to oppose unrighteousness?

Are not many tragic events caused by doing deeds which God expressly forbids? Is not much harm done by our neglect? Does it contradict God's sovereignty and freedom for Him to give us humans freedom to shape our own lives and the lives of others? And is not this, at least in part, what we mean when we describe life as covenantal?

We probably cannot resolve issues around this doctrine by quoting texts. It is too hard to fit them all into a system of truth where everything would come out neat, clean and square. But I would like to point to I John 5:19 which comforts us by reminding us that we are children of God, and then adds the sombre words: "the whole world is under the control of the evil one."

Mr. Editor, the issues around your articles and Lord's Day 10 are complex, and by no means resolved by your articles or my letter. But thanks for raising them.

Allan Groen is pastor of Trinity Christian Reformed Church, Edmonton, Alberta.

salt and pepper

Anne Van Wyngaarden

A few years ago a sweet old lady sporting a nice English accent and Scottish tam o'shanter visited our neighbourhood.

She drove a new car and sold Irish linens straight from Ireland, beautifully decorated and very expensive.

She carried her merchandise around in a plastic shopping bag. This was how she made a living for herself and her sick husband, so she said. All this sounded okay, of course.

Only, when she had unpacked her Irish linens and I was idly looking through her wares, I found some stickers on the corners; they read "made in China."

When the lady saw what I saw, she grabbed the offending items and without batting an eye, wondered how they got in there!

She started packing up right away though. Both her accent and her tam were slipping a bit as she hastily left our house.

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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For Thou art with me

Ron DeBoer

Mike woke to the buzzing of his clock radio. A beam of sunlight shone through his bedroom window and onto his face while two birds, dunking themselves in the birdbath outside his window, sang cheerfully. Mike groaned as he reached over and pounded the snooze button, restoring his room to peacefulness once again.

Normally, Mike would have flipped back the covers and leaped out of bed, but on this Saturday morning, the boy just lay there, staring at the ceiling.

"Mike are you up?" The voice came from the other side of his bedroom door.

"Yeah, Mom, come on in."

His mother pushed open the door with her back, carrying Mike's breakfast on a tray. "Good morning, dear. How are you feeling this morning?"

"Oh, the same, I guess," he said, propping himself in a sitting position.

"Your cast didn't bother you in bed?"

"Pain trying to role over. This cast is so big and awkward." Mike pointed to the cast that covered his entire leg, bending it in a 45 degree angle. His mother placed the tray beside him on the bed. She was at ease now that he was home from the hospital again.

"Dad picked up a pair of crutches for you, so at least you'll be able to get around a little better. They're under your bed." She pointed a finger to the floor. "Oh, by the way, Dave is coming over to visit you this morning. He called last night, but you were already in bed."

Mike's face lit up. Whenever he had a problem, he could count on Dave to listen. The two of them had been best friends since kindergarten.

When his mother had left the room, Mike finished eating and got dressed, and when he heard the slam of the screen door and the familiar voice of his friend, he sat on his bed again and waited.

"Where's the invalid?" Dave's cheerful voice rang through the house, getting louder with each word as he approached Mike's bedroom. "Still in bed? Whatsamatter, got a broken leg or something?"

"Very funny. Just for that you can't sign my cast—"

"Oh I can't, huh? What are you going to do if I try, hit me over the head with one of your crutches? I can see the headline now: 'Fifteen year old Crutched to Death.'"

"Hey, let's do something. Do you want to go for a walk?"

Mike began to get up. "Actually I wouldn't mind going for a walk. I have to try out these crutches sometime."

"If anything, the fresh air will do you good," said Dave, sniffing. "You smell like a hospital."

It was a beautiful spring day. The streets were still a little damp from an early morning shower, but the sun was drying them quickly. Red and white petunias, which lined the flower beds along Elm Street, swayed in harmony with the rustling leaves above. The playful shouts of children could be heard from a distant park, and the drone of a lawnmower created a desire for hammocks and barbecues.

Dave had to walk slowly so that Mike could keep up with him. "Getting the feel of them?" asked Dave, suddenly becoming serious.

"Yeah, I guess," replied Mike with a concentrated face. Neither of them spoke for a moment. "Thanks for coming over today, Dave. I was really getting depressed, you know? First, the doctor tells me I won't be able to walk for eight weeks, then he tells me I have to stay at the hospital for a couple days for more tests. It kind of got me down, you know?"

Dave nodded. "How long do you have to wear that cast? The whole eight weeks?"

"Yeah, I gotta use these stupid crutches for eight weeks."

"What a drag, man," said Dave shaking his head, "I can't imagine going two months without walking."

Mike shot a glance over at Dave as if it hadn't occurred to him that eight weeks was two months and that it wouldn't be until the summer holidays before he could walk again.

When the doctor had told him his leg was broken, Mike became bitter. He thought about the night of the accident when he was pulled from under the tractor and rushed to the hospital. He was unconscious when he arrived at the emergency entrance, and he never woke up until his leg was high in a sling over his bed. It was then that Mike had wept. "Why did this have to happen to me?" he had whispered, looking upward as if to blame someone else. Mike considered himself helpless now that he couldn't walk. Dave's right, he thought, these eight weeks are going to be a drag.

The two of them continued to walk along the sidewalk, but they were silent now. Mike got the feeling that Dave wanted to go play baseball or something; that he was only with Mike because he was his friend.

Dave didn't know what to say to Mike either. The thing they liked to talk about most was sports, but Dave thought it might depress Mike more if he talked about the Bears or the Celtics. The other thing they liked to talk about was girls, but since Mike would be missing the dance on Friday night, Dave didn't want to mention it. That's why he had called the night before — to tell Mike that his date, Sandy, had decided to go to the dance with someone else since Mike couldn't dance anyway. Suddenly, Dave felt sorry for his buddy. He remembered how Mike had bought him a Coke in celebration of Sandy accepting the date with him. Mike had said, "Remember this date. It shall go down in history! This could be the beginning of something big."

Both of them continued to walk with their heads down, thinking of something to say. When they came to the corner of Queen and Elm Street, they stopped. Mike lived on Elm Street and he could sense that he and Dave, who lived on the outskirts of town, would now go their separate ways.

"Old Mr. Meyer still live there?" Dave was staring at the white cottage-like house on the corner.

"Yeah, he's like me. He can't walk either."

Mr. Meyer had lost both legs from the knees down because of a bomb-blast during World War II.

Dave smiled a little. "Ah, come on, Mike. You think you got it bad. Imagine what this old guy goes through. I heard he just sits around and watches television all day. He's been like that for 40 years."

"That's what I'll be doing," said Mike staring at the house, "Watching television for eight weeks."

"I'll bet he paints a lot of pictures," said Dave. "They do that, you know — to keep themselves busy. Mom says he often goes to the park to feed the pigeons." Dave began searching his pockets for something.

"Oh, why did this have to happen to me anyway?" said Mike, slamming a crutch to the ground.

"Is it 11:30 already?" asked Dave, staring at the bandless watch he had dug out of his pocket. "I gotta get going. Mom wants to eat early today." Dave began running down the sidewalk, half-turned. "Hang in there, Mike. Just seven-and-a-half weeks to go."

Mike watched Dave disappear around the corner. Some visit that was, he thought. He was convinced Dave's mother had sent him over to visit him. He's probably headed straight for the ballpark right now, he thought.

Mike sighed. "Just seven-and-a-half weeks to go. Oh, why did this have to happen to me anyway?" He picked up his crutch and began hobbling along the tall hedge toward his house.

"Why shouldn't it 'a happened t'ya?" The voice came from the other side of the hedge, and Mike turned around and stared at the gate leading through the hedge. He wasn't sure whether he should answer the question or go home, but before he could decide, Mr. Meyer appeared at the gate in his wheelchair.

"You'se a Thorton boy, ain't ya?" asked the old man, squinting his eyes as he examined Mike for a moment.

"Yeah, Mike Thornton," he replied hesitantly, remembering his mother's advice years before never to talk to strangers. He couldn't decide whether the advice was valid for him now. "And you're Mr. Meyer, right?" The words were out before Mike realized it, and his shyness disappeared when the old man smiled.

"Nope, not to my friends I ain't. Just call me Pops. Wanna come in and watch some TV?" Pops grinned and Mike knew the old man had heard everything he and Dave had talked about minutes before. Mike was certain Pops was luring him into the house to give him a lecture. Probably tell him how rough he's got it.

"Okay, but only for a half hour." Mike was glad he had put a time limit on his visit — he didn't want it getting around that he had spent his Saturday afternoon sipping tea at an old cripple's house.

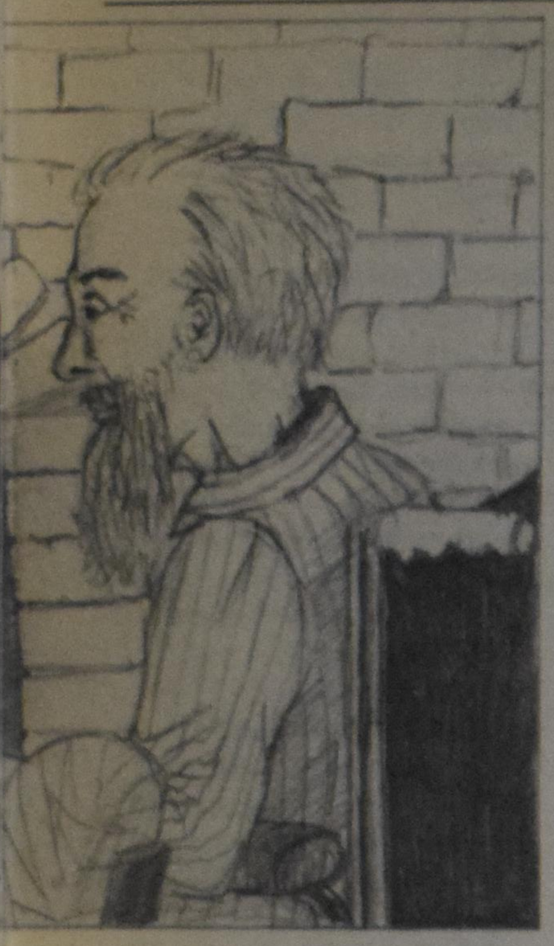
Mike followed the wheelchair through the gate and up the sidewalk which wound through maple trees and flower beds packed with geraniums. When he stepped into the house, the neatness was the first thing he noticed. There were no dishes piled up in the sink. The floors were shiny, the carpets spotless, and the magazines beside the fireplace were stacked in three even piles. An open Bible on the coffee table was turned to Psalm 23, and beside it was a picture of Pops in his army uniform. On the wall above the fireplace hung a text carved in wood, "Even though I walk through the valley of the shadow of death, I fear no evil, for Thou art with me ...." Television must be in the basement, Mike thought, after scanning the livingroom.

"I ain't got no TV." Pops spoke as if he could read Mike's mind, and he smiled when Mike looked at him, surprised.

Pops had never had a television. "Too busy," was his reply to a question from a friend why he had never wanted a television. "Too busy gardenin' and keepin' house."

Pops had a kind face. The wrinkles at the corners of his eyes were the result of a lifetime of smiles. The white beard that grew from his tanned face hung to his chest, and his stained teeth came from countless army cigarettes.

"So ya hurt your leg, huh?"



said Pops, calling to Mike from the kitchen as he reached into the fridge for two Cokes. "What happened?"

"Farming accident. Got run over by a tractor. Can't walk for eight weeks." Mike paused when Pops handed him his drink. "I was hitching a wagon onto a tractor when all of a sudden the tractor started rolling backwards. The next thing I knew, my leg was twisted under the back tire. That's when I heard my leg snap."

"Feelin' perty down about the leg, huh?"

Mike nodded and smiled a little. He felt embarrassed talking about his broken leg to a man who had no legs to break.

Pops stroked his beard. His pale-blue eyes looked distant. "This happened in '43," he said, placing his hands on his stumps. "When I got shot up, I thought it'd be the end of the world. I ain't never gonna forget that day in the medical unit when I woke up after the operation. All I could see was white coats around me. Must be serious, I thought. My legs felt good though. Couldn't feel no pain. Then all of a sudden the doc tells me I'm going home. At first I was happy, but the concerned look on the doc's face told me somethin' was wrong. 'Meyer,' the doc tells me, 'surgery didn't help — we couldn't save your legs.' I thought the doc was kiddin' me so I says, 'Come on doc, that's ridiculous, I can feel my legs, they feel good.' Then the doc tells me, 'Those aren't your legs you're feelin; those are nerves tellin' you your legs are still there.' Well, I still didn't believe the doc so I reached under my sheets to feel my legs, but all I felt was the bandages on my stumps."

Pops paused and swallowed some Coke. "That was 42 years ago." A serious expression had swept away his smile. "I remember it like it was yesterday." He bit his lower lip as he adjusted himself in his wheelchair."

"Ya know, Mike," said Pops, rubbing one of his stumps. "In 42 years I only asked 'why me?' once." Here comes the lecture, Mike thought. "When I was on that battlefield, squirmin' in the mud, the enemy not 100 yards away from me, ya know what I did, Mike?" Mike shook his head. "I yelled at God." I said, ' Why did you have to do this to me?' It wasn't my choice to be fightin' a war started by a bunch of office boys who've never had a gun in their hands." Pops paused. "As I was screamin' those very words, my buddy, who'd been fightin' 'long side of me, fell flat on his face without a sound except the splashing noise he made when his face hit the mud. He didn't squirm, Mike. That was the last thing I remember before wakin' up in that medical unit. I still don't know how I ever survived that day."

Mike felt guilty for comparing himself to Pops. He looked at the old army veteran who was now sitting under a lamp that hung from the ceiling. Pops looked peaceful. He had packed his pipe with tobacco, and was now shielding a lit match from a breeze that had entered from an open window. Pops looked at Mike and motioned to the clock as he puffed clouds of smoke into the air, but it wasn't until two hours later before Mike got up to leave. As he made his way out the door, he promised Pops that he would be back to visit him, but the old man didn't seem to hear him. When the boy turned around, Pops had a frown on his face, and was leaning forward in his wheelchair, rubbing one of his stumps. Pops wiped away his painful expression when he noticed Mike staring at him. "Still flares up every now and then, ya know?"

It wasn't until after school on Monday before Mike talked to Dave again. Dave was on his way to the baseball diamond at the corner of the school-yard where some of his friends had already assembled to choose teams when he yelled, "Hey Mike, wait up."

"Oh you got time to talk to me today, do you?" Mike looked straight ahead.

Dave hung his head and slapped his ball glove against his leg, leaving a dusty circle on his pants. "Shucks, Mike, I'm sorry about Saturday. I didn't mean to leave you there like that. That was pretty dumb of me. I should have at least walked you home. Mom told me to be home by 11:30 — that's why I had to take-off so fast. I didn't realize I had left you there until I got home, so I called your house, but you weren't home. What'd you do after I left?"

Mike looked at Dave solemnly before breaking out into a bit of a smile. He could never resist Dave's sob stories, and he never stayed angry at his friend very long. "Dave, remember those things we said about Pops — I mean Mr. Meyer — on Saturday. That he was helpless, and only watched television all day?"

"Yeah," replied Dave as he slammed a baseball into his glove.

"And remember that tall hedge in front of his place?"

Dave hung on to the ball for a moment and looked at Mike curiously, "Yeah."

"Well Mr. Meyer was right behind that hedge and heard everything we said."

"What?" Dave's mouth fell open in disbelief. "You've got to be kidding."

Mike then recounted every detail of his visit with Pops to Dave, who by now had forgotten about his baseball game, and was listening with interest to Mike's story.

"No way," said Dave, shaking his head.

"It's true, he does all the gardening himself." Mike even retold Pops' war stories. "I'm going over there again on Saturday. Do you want to come with me?"

Dave shook his head. "I'd like to, Mike, but we have a baseball tournament on Saturday. Did you forget? This is the biggest tournament of the year."

The excitement that had filled Mike while he was telling

Dave about Pops suddenly seemed to drain out of him, as if Dave had pulled a plug out of his body. How could he have forgotten about the tournament? Of course it was the biggest tournament of the year. Mike had almost forgotten that he was a member of the team, even though he was only second string.

Each day that week crept by slowly for Mike. Dave had been busy working out with the team every day after school in preparation for the tournament, and didn't have much spare time. Mike had gone to the first few practices, but he didn't feel like one of the guys anymore. He had sat on the bench most of the year, but at least then he could play if he was called on. Now he felt like an outsider. Usually he would slip away from the ballpark when nobody was looking and hobble home.

Every day, Mike passed Pops' house, but he never saw the old man. Mike even popped his head inside the gate to see if Pops was listening through the hedge again, but the yard was empty. Mike was worried about Pops.

By Saturday, Mike had decided that he wouldn't go to the baseball tournament. His coach probably wouldn't miss him anyway, Mike thought.

That afternoon, when Mike got to Pops' gate, he hesitated, but after a few minutes he took a deep breath and entered the yard. As he stood looking around the yard, he noticed some of the geraniums that filled Pops' flower beds were drooping; the leaves were turning brown and were curled up on the edges. They looked as if they hadn't been watered in weeks. A weed or two tainted the beds, enough to make them appear run-down. Mike knew Pops hadn't been outside all week. Pops probably couldn't stand to look at this mess, Mike thought, tapping a dead geranium with his crutch.

Pops' place had a certain loneliness about it. There was no sound except that of the wind and birds in the trees. The place reminded Mike of a cemetery.

After knocking, Mike wondered if Pops was home, but just as he was about to give up, he heard the creaking sound the door made, and he turned around to see an old man peering through. "Who are you?" Mike leaned over to get a better look at the old man.

"It's me, Mike," he whispered.

"Come on in," said Pops.

Mike was surprised when he discovered that it was Pops in the doorway. The man that he saw was thin, pale and tired-looking. He found it difficult to take his eyes off Pops as he made his way up the ramp and onto the old man's front porch. Pops had changed in the last week. He looked skinny, almost skeleton-like. His cheekbokes stuck out in a way that reminded Mike of the boys he had seen in a commercial for Ethiopia.

"Where've you been, Pops? I never saw you outside all week." Mike tried not to let on that he had noticed Pops' physical deterioration.

"Oh, I've been feelin' a little under the weather lately. Feelin' better today though." Pops' voice sounded shaky. "D'ya have enough time for a Coke with me?"

"Of course I do, Pops," said Mike as he followed the old man through the front door and into the livingroom. "I came over to visit you."

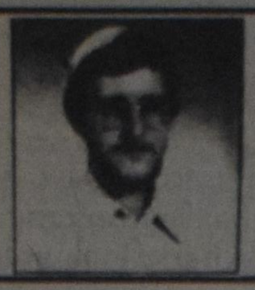
"That's nice of ya, really nice of ya." Pops pushed his wheelchair into the kitchen, leaving Mike alone in the livingroom for a moment. It had occurred to him that this was the only room he had been in at Pops' house. It also seemed to be the room most occupied by Pops. The old sofa and chairs, looking like they had been built when Pops was a boy, were preserved by multi-coloured afghans which covered them. A hand-made pillow was perched in each chair; there were three on the couch. Mike picked up Pops' army picture, one of Pops' last remnants of a normal life. His eyes fell on the open Bible with the bold print that seemed to yell out at those who read it. "Yea, though I walk through the valley of the shadow of death, I fear no evil, for thou art with me." The words had been flitting around in Mike's mind all week.

"Here ya go, Mike," said Pops, handing him a glass of Coke. "Admirin' my army picture, are ya?"

Mike smiled and nodded, placing the picture back on the coffee table. "How come you got Psalm 23 all over the place?" He pointed at the plaque on the wall and at the Bible.

"Well, ma' boy, that goes back to my army days. That there Bible verse has come to mean a lot to me. You see, on the front line, it was rough. We had to wear camouflage suits to hide from the enemy. Some of my buddies even put branches and leaves all over their faces. We felt like animals in a jungle, ya know? Well anyway, there was this one guy I knew — great, big muscular feller. Well,

Continued on page 12 ...



MEDIA SCAN

Ad-ing up the Blue Jays

Like so many other Toronto Blue Jay fans, I took my children to see a game at Exhibition Stadium in Toronto the other week.

For the first few innings my attention was riveted to the playing field. Stieb was off to his characteristically slow start but was settling down, the Jays had a slim lead and there had been some good action from both teams.

During the lull between the second and third innings a fan behind us asked his companion if he wanted a beer since he was going down for one anyway. "Why not?" was the reply, "It's on the scoreboard." I looked over to the big scoreboard with the instant replay screen behind centre field. Sure enough, there it was — a visual commercial for Labatt's Blue.

It was as if my eyes were opened. How long hadn't I been sitting there thinking I was just watching the ball game when all along I had been exposed to advertising messages! I looked around some more. Sure enough, over behind home plate I spotted three billboards: McDonald's, Uniroyal All Season Radials, Becker's Milk. Back to the scoreboard: more billboards! These even rotated at various intervals: Atari Computers, Petro Canada, Coke, Lottario, Wintario, Lotto 649.

Tallying the commercial scores

"What are you doing?" asked my daughter, noticing my pen hastily scribbling notes on a piece of scratch paper. "Counting ads," I replied. "What?!" she exclaimed. I explained. Soon we were both counting and she was telling me what to write.

Panasonic Vacuums and Microwaves, Export A, Uniroyal Tires, Tip Top Tailors, Ford, Canadian Imperial Bank of Commerce, Power Athletic Footwear — I think we got them all. Nope, an airplane was flying overhead trailing a huge banner: Connoisseur Show at the Metro Centre.

"Pizza! Pizza here!" The bellow of the young vendor broke our concentration. "Look," I said. "Look at the box he's holding. Do you recognize the name?" "Sure. They advertise on TV all the time. You know — 967-11-11. Call Pizza Pizza!"

Sometimes it takes an experience, or an eye-opening, such as this to drive home the fact that we are exposed to literally thousands of advertising messages every week. Blue Jay baseball games are not unique in displaying ads nor are the Blue Jays the only team linked to commercial endorsements. Judging by the prevalence of advertising in most major sports, it seems almost mandatory for a team to have commercial backing to ensure financial health.

Name of the game: brand identification

Canada's national soccer team in the World Cup was in dismal financial shape until Petro Canada came to a partial rescue. A year or two ago our national ski team was engaged in a controversy over sponsorship by a tobacco company. Molson's provides game stars in NHL hockey; Carling O'Keefe does the same for Canadian professional football. Toronto's proposed Dome Stadium is dependent on a number of corporations who will be granted special commercial rights for funding.

Brand identification or product awareness and reinforcement is the name of the game, and it has become an acceptable practice in our society, almost impossible to escape. Bus and subway advertising, billboards along major highways, product logos on team sweaters, advertising on the boards of hockey and figure skating arenas and World Cup soccer fields, hot air balloons flying overhead, and, of course, commercials on television — will it never stop?

The sad part is that, like me at the ball game, we have become so conditioned to this state of affairs, that we no longer seem to notice or care about this commercial environment. Understandable perhaps — you can't be on your toes all the time. Besides, what harm does it do?

Maybe we're different than the fan at the ball game who got up to get a beer when the ad came on. But I wonder, why do so many people reach for a Coke when they want a soft drink, why is Pizza Pizza the biggest pizza outlet in Toronto, or McDonald's the giant of the fast food industry? In other words, why do we make the product selections we do when eating, shopping for clothes, or purchasing cars? Perhaps it's time we sat up and took notice of the commercial influences around us and evaluated our response. Have we become the unwitting victims of materialism in a commercial-blitzed society?

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

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For thou art with me

... continued from page 11.

this guy thought he was king of that jungle. His philosophy of the war was that to survive, you had to be strong and powerful. One day, when fightin' wasn't so fierce, Little John—that was this big feller's name — took off his shirt 'cause it was so hot outside. I was sittin' behind him cleanin' guns when all of a sudden, I noticed some writin' tatooed on his back. The writin' said, "Yea, though I walk through the valley of the shadow of death, I fear no evil, because I'm the meanest s.o.b. in the valley." Pops looked at Mike as if he expected the boy to be impressed. "When I first read them words, I was impressed enough to adopt that philosophy as my own, but two days later when I watched little John get shot to pieces as he made an unnecessary forward advance, I was scared. That was the valley and Little John was no longer walkin' in it." Pops was proud of the connection he had just made. "I never forgot them words on Little John's back, and it wasn't until a month later that I got a real Bible in my hands and read the real text."

Pops grimaced a little, breathing deeply as he rubbed one of his stumps. "That's my favourite text in the whole of the Bible, Mike. I don't want to sound like no preacher, but to me, those words have such hope. To know God is there protectin' you whenever you walk through one of those valleys — and there are lots of them in life, Mike, believe me."

"I hope I never have to fight in a war. I don't want to die like that Little John did."

"You gotta die sometime," said Pops with an expression that looked as if he had just bitten into tin foil.

"Pops, are you okay? What's wrong anyway?"

Pops groped for words. "Mike hand me those there pills on the counter — the orange ones," he whispered. Mike quickly hopped over to the kitchen on one leg. "That's right, those ones. They're pain-killers. They help me so I can talk to you without pulling funny faces."

"Maybe you should go to the hospital or something, Pops," said Mike, as he removed the lid from the bottle of pills, and shook two out into Pops' bony hand.

"No, Mike," said Pops swallowing the pills. "Hospitals can't do nothin' for me."

"Yes they can. They can make you feel better. Doctors know a lot more than they used to."

Pops smiled and placed a hand on Mike's knee. "I know, Mike. But they can't do nothin' for me because I got cancer right here in the old stump."

Mike's jaw dropped. "What?"

"I've known for a month now. I've got two weeks, tops, before I meet my Maker. There's no hope; they found out too late. The cancer is malignant as can be and it's spreadin' pretty fast. There's nothing' the doc's can do for his old warhorse except keep me around a little longer."

It's not fair, Mike thought. "Aren't you scared, Pops? Doesn't death scare you?"

"Naw. I've been given 67 healthy years on this here earth and I'm happy for that. And when I go to be with the big feller upstairs, I'll be even happier than I am now."

Mike couldn't understand how Pops could say he was healthy all his life when he spent most of it in a wheelchair. And to think he had felt like dying when Sandy told him she was going to the dance with Paul.

"Mike, you're healthy right now. There ain't nothin' wrong with you. You're just a little disabled that's all." The old man looked at Mike and placed a hand on the boy's cast. "You're lucky. You'll walk again. But don't stop when you thank God for the use of that leg; thank him for life."

The weeks passed by quickly, and the day finally came for Mike's cast to be removed. "I can't believe it. I'm actually walking." He couldn't take his eyes off his feet. Then he remembered the words of Pops and told his mother he wanted to visit the old man.

"Do you want a ride there?" asked his mother as she searched her purse for her keys.

"No," said Mike smiling, "I'll walk."

Mike began walking in the direction of Hope Cemetery, and when he arrived he stood at the gate for a moment. It was a sunny day, and the only sounds were the gentle rustling of leaves in the wind and the cheerful conversation between two robins, perhaps building a nest to start a life together.

"Well, here I am, Pops, walking without my crutches. You never did get to see me like this." The gray tombstone stared back at him sending a shiver up his spine. "I wish you were here to see me, Pops. I know you would have given me a Coke and we would've talked about the war some more." Mike stared at the little gravestone which simply read, "For Thou Art With Me."

"It doesn't seem fair, Pops. It just doesn't seem fair."

Ron De Boer is an English and Physical Education major at Dordt College, Sioux Center, Iowa.

Illustrations on pages 10 and 11 done by Marguerite Witvoet.

God is limited by creation

Allan C. Groen

Since the second exchange of ideas between Carl Tuyl and the Editor on the topic of God's Providence (May 9, 16), three worthwhile contributions to the discussion have been added: Al Wolters (May 30), Herman Praamsma (June 20) and now Al Groen (following article). At a future time, Carl Tuyl and the Editor may want to sit down together and decide where to take the discussion from here. We won't leave the reader hanging in mid-air, we promise that much. In the meantime, we welcome further additions to a frank and courteous discussion of this theological issue. Let's sharpen our understanding of the way our faithful covenant God works in our lives.

B.W.

I read the exchange concerning the providence of God between yourself and Rev. Tuyl with considerable interest. Lord's Day 10 of the *Heidelberg Catechism* is dear to the heart of Reformed people. Anyone who challenges this part of the creed should understand how disturbing this will be for many people who already feel that their whole world seems to be challenged and falling apart.

It is important to convey an earnest effort to come to a clearer understanding of Scripture, and indeed your articles seem to me to do that. However, for many people it is hard to accept the notion that here, too, the old understanding is inadequate. Were the fathers wrong on just about everything?

This topic is so important because it has everything to do with our ability to experience comfort in suffering. The doctrine of providence asserts that God shapes all of history, including those events which bring suffering. The question to which providence is an answer is often born at times of intense suffering when suddenly we are desperate to know the ways and whereabouts of God. In the pain and panic of suffering, we demand an answer at once. Hence, this doctrine is an attempt to understand what God is doing when we suffer.

Our quest to understand is not usually an intellectual exercise, but a cry of the heart for solace. It is a truism to say that there is no easy answer.

Permit me to make a few rather random comments.

1. Trying to understand the providence of God is more important than ever from a pastoral and evangelistic point of view. Let me explain how I see it.

At the time of the Reformation, the most urgent issue for people had to do with sin and guilt. People were emotionally burdened by their guilt, and commonly believed that all suffering was a judgment on sin and unbelief.

In our time, sin and guilt have been replaced as burning issues by evil and suffering. Of course there are still people who feel bothered by their sinfulness, but many do not seem too burdened. They want to understand, rather, why there is so much evil and suffering in the world. People see no connection between sin and suffering. There is no balance between them.

The cry of the preacher speaks for modern man: "What is twisted cannot be straightened: what is lacking cannot be counted." (Ecclesiastes 1:15) In literature, especially Dostoevsky and Camus have pressed home to us the urgency of the problem of evil, and the horror of concentration camps. All of this adds urgency to the question: how can a responsible person believe in the existence of God?

For many, God died at concentration camps, or other places of suffering. In addition, people no longer see themselves as responsible for the suffering of the world, but as innocent victims. Hence an urgent item on the agenda for churches is to show that, in spite of all the suffering of the world, it is responsible to believe in a personal God who loves people and provides for their needs.

2. Mr. Editor, if you follow your line of thought, it has more implications than you have identified so far. I had the feeling that your commendable loyalty to the creeds inhibited you from following your line of thought regardless of where it might lead.

For example, you want to hold on to the sovereignty of God, without asking some scary and critical questions about what that means, presumably because you don't want to end up saying the kinds of things about God *Calvinist Contact* quoted Dr. Smith (United Church Moderator) as saying. Either you must say that God is sovereign, or His power is severely limited.

You may end up having to take a look at other things, things such as your understanding of God. For what would it mean to speak about "limits to God's power?" In what way is God limited? Are limits imposed on Him by people, by sin? Or is there such a thing as a self-imposed limitation?

What do such expressions as "the sovereignty of God" and "divine omnipotence" mean? Bible translations frequently speak about the Almighty God. But there is probably no biblical word that is a real counterpart of what theologians later came to mean with "omnipotence," not even in the book of Revelation.

I came across an interesting passage in Abraham Kuyper which shows that he was aware that there are difficult questions here. In his massive commentary on the *Heidelberg Catechism (E Voto Dordraceno, I,* 198) he says:

The creation, pending the completion of God's plan for it, is more a limitation of the glory of God than a glorification of His name. Think about this in depth. To be one of a kind makes you alone and without limits. But as soon as another stands next to you, or with you, or over against you, by the nature of the case this will have limiting effects on you. And now, however you wish to emphasize that with Creation, God nevertheless remains the Almighty One who holds the creation from moment to moment in his hands so that nothing can stir without his will. Yet, even the first page of Sacred Scripture already tells us that more needs to be said. With the creation itself, and in the angels and man, the possibility was immediately created for a real power to arise which would oppose itself to God.

3. Towards the end of your second article you commended the Catechism's prescription of patience in adversity. However, this prescription is precisely the most criticized part of Lord's Day 10. And this Lord's Day has found its share of critics over the years!

Two Dutch authors, Beker and Deurloo, feel that Lord's Day 10, if taken seriously, must lead to atheism, for in their view God is too capricious to be taken seriously if He is as taught in Lord's Day 10. They add that it has been used to defend the status quo. The rich are rich and the poor are poor because God so willed it. The rich may

Continued on page 7 ...

Heaven's very special child

A meeting was held quite far from earth
It's time again for another birth
Said the Lord God from high above
This special child will need much love.

So let's be careful where she's sent
We want her life to be content
We need to find the parents who
For Me a special task will do

They will not realize right away
The leading role they're asked to play
But with this child sent from above
Come stronger faith and richer love

And soon they'll know the privilege given
In caring for their gift from heaven
Their precious charge so meek and mild

Is Heaven's Very Special Child

Adapted from a poem by Edna Massimilla

On Sunday, July 6, 1986, Jovita de Jong was baptized in Trinity Christian Reformed Church, St. Catharines, Ont. Jovita — the second child of Wendy and Henry de Jong (one of C.C.'s editorial assistants — was diagnosed at birth as having Down's Syndrome. The above poem was read by Trinity pastor Henry Jonker following the baptism.

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Education

Henry de Jong, page editor

The following letter was sent out to the parents of the Grade One class at Fruitland John Knox. The letter contains much that we can all benefit from so we have decided to reprint it.

Dear parents,

Not all children complete Grade One level work in one year. God didn't make our children with that kind of uniformity.

There is a lot to learn in Grade One. The foundations of essential education skills are being established.

Some children are less mature than their classmates when they begin school. They'll bloom later if we can be patient and keep them from becoming discouraged. Others have special learning needs. Yes, some have less ability to learn, but others are very capable and still have specific learning problems.

Educators prayerfully join with parents in considering what is the best grade placement for a particular child. Often it's an extremely difficult decision.

Remaining in a grade longer is not a punishment. The child who remains may have tried and worked harder than any other child in the class and, someday, he may also go further in serving and pleasing God than any other child in the class.

Let's remind ourselves and teach our children to take care to understand the feelings of the child who will continue in Grade One for an additional year. There's a lot of stress in being separated from his class and classmates in the fall, the insecurity of pondering his own personal worth when his best was not good enough, the pain of anticipating teasing and misunderstanding. Let's use this opportunity to show and teach Christian compassion.

There's no room in our family for labelling the child who remains at the same level an additional year as a "**FAILURE.**" He is **NOT** a failure. He **DOES** need one more time to get a good start. And he does need his classmates to be his friends even when they have moved on into the next grade.

Sincerely yours,
G. Bernhardt,
(Gr. 1 teacher at Fruitland)

Reprinted from the Dunnville Christian School News Bulletin.

What did you learn?

Remember the pop song of the sixties that asked the question:

"What did you learn in
school today,
Dear little boy of mine?"

The answer comes:

"I learned that
Washington never told a
lie,
I learned that soldiers
seldom die,
I learned that everybody's
free,
That's what the teacher
said to me.
And that's what I learned
in school."

(It might be interesting mightn't it to ask the question of our children in Christian schools?)

However, if nothing else, the ideas presented raise some interesting questions about the nature of school curricula in general — and the nature of Christian school curricula in particular.

Consider these definitions of curriculum —

"Curriculum should consist principally of permanent studies — the rules of grammar, reading, rhetoric and logic, and mathematics and the greatest books of the western world." "Knowledge is truth." "The truth is everywhere the same." (Robert Hutchins, 1936)

"A broad concept of curriculum includes the totality of experience which a child undergoes during his/her schooling."

"The Curriculum must consist essentially of disciplined study in five great areas: command of mother tongue and the systematic study of grammar, literature and writing, mathematics; science, history and foreign language." (Arthur Bestor, 1956)

"Curriculum is the education experience, the education journey." (Pinar, 1975)

"The curriculum must proclaim the office God gave to man." (Steensma, 1977)

"A curriculum may be compared to a symphony; it is both a composer's score which sets the possibilities, and the interpreted performance of this plan by the orchestra."

"A Christian curriculum is an integral curriculum ... It is God-centred ... It is child-oriented ...." (D. Blomberg, 1979)

"A school curriculum is the outcome of decisions as to what shall be taught to our fellowman and what shall not be taught, what shall be stressed and what shall not be stressed." (N. Wolterstorff, 1966)

What do you think?

Reprinted from The Mouthpiece, National Union Curriculum Newsletter, Australia.

More on spelling

G. Hiemstra

The majority of children with learning disabilities have deficits in spelling. Most good spellers are made, not born. Spelling is acquired, not inherited. When we consider the processes that are involved in spelling, it is easier to understand why those problems exist.

In order to spell a word one must first perceive the word correctly. The sounds must be identified, ordered and perceived. Next a visual correction must be made between sound and sight so that the sounds being heard are adequately represented by the given symbols. To spell orally one must remember the word heard, while recalling and listing the letters in their correct order. You can well appreciate why the once popular spelling "bees" have become a thing of the past. Written spelling requires all of the mentioned criteria with the additional required abilities to print or write the responses needed.

A good spelling program is based on proper identification of individual needs. Checking the child's daily work allows for a thorough program and will avoid unnecessary repetition. The weekly spelling list will give many clues as to the child's abilities and/or weaknesses. The teacher is able to decide whether the child is equipped to handle the given words.

While we hear the almost daily objection that our English language is showing too many irregular patterns, we also must keep in mind the following findings.

a) Almost 87 per cent of all English words follow fixed rules.

b) Nearly 89 per cent of our words fit in a regular phonetic pattern.

Spelling may be a difficult skill to master for certain students. Adequate attention must be given to evident weaknesses so that the student will understand and succeed. For most students, acceptable mastery is not only possible but also feasible within the regular school program.

Reprinted from the Knox Observer, Bowmanville, Ontario.

The Dordt College Canadian Exchange Rate Policy for 1985/1986 will not change for the 1986/1987 school year.

To help Canadian students, Dordt College will charge a fixed exchange rate of 12 per cent, instead of the current bank exchange rate of 35 per cent for tuition, board and room payment due at the Business Office this school year.

For most students this will mean a savings of up to $2500 Canadian!

In addition, for all other expenses (books, personal expenses, etc.) the student can process his Canadian dollars through the Business Office at an exchange rate of no more than 30 per cent. This means, in addition to the exchange grant received by all Canadian students, the individual student can use the Business Office at Dordt to get the best possible rate for all his Canadian dollars.

To receive these benefits, **all funds must be brought to Dordt in Canadian currency or cheques.**

IT'S NOT TOO LATE TO APPLY FOR ADMISSION FOR THE FALL SEMESTER! CALL COLLECT (712) 722-6080.

DORDT COLLEGE, SIOUX CENTER, IOWA 51250

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Travel kit

A young church member about to set off for a holiday conference was busily packing his bag. "Are you nearly ready?" called his mother. "Yes, I won't be long," he answered. "I just have to put in a guide book, a mirror, a lamp, a telescope, a microscope, some history and poetry books, a bundle of old letters, a sword, a hammer and a suit of armour." And he placed his Bible in his case and closed the lid.

Reprinted from the John Calvin Christian School Newsletter.

Looking for employment? Check out help wanted ads in the classified section.

Society

The age of the body

John J. Timmerman

Historians and literary critics coin phrases such as the "Age of Faith," the "Age of Reason," and the "Age of Anxiety" to establish markers on the chaotic movement of history. In some ways the last decades in the United States could be described as the "Age of the Body." The uses and abuses of the body have become obsessive. Television advertisements parade bodies, gorgeously arrayed to enhance their beauty, or hardly arrayed to reveal it. In a strange paradox, bodies are urged to remain slim through exercise and diet and at the same time are urged to partake of beautiful foods. We see landscapes and castles of cheeses, endless arrays of breakfast menus, and appealing restaurants whose decor surpasses the food. Young women point out the virtues of Oil of Olay. Soaps keep the body clean; deodorant gives it aroma. A plethora of material goods keep the body cozy. Fatties appear only to illustrate "Just My Size." Dentures with Fixodent crunch into steak without staying there. The clout of the attractive body is persuasively presented. Even presidents are to be photogenic. For years Calvin College [Grand Rapids, Michigan] produced a *Student Directory;* now it is called *The Bod Book*.

The apex of abuse

Not only is our age emphatic about the glory and beauty of the body, but it has also reached an apex of its abuse. Americans abort over a million little bodies a year. Substance abuse, immoral liaisons, child abuse and pornography reek across the land. We buy more marijuana than Bibles. Some of the most gifted Americans ravage their bodies. Tennessee Williams, one of our greatest dramatists, stumbled against a hot stove and was badly burned, his little body stuffed with "copious amounts of Doriden, Mellaril, Seconal, Ritalin, Demerol, amphetamine." Elvis Presley died, bloated and ravaged by an even greater load of uppers and downers. Elvis had body language. Americans paid him over a billion dollars to swivel his pelvis and extol the virtues of the hound dog. Whether we presumptuously overvalue the body or callously undermine it, we are plainly rejecting a Christian evaluation of it.

Walt Whitman wrote a poem entitled "I Sing the Body Electric." Our culture makes Whitman look like an amateur. We have electrified it till it sizzles. I have seen great changes in American life; few have been more revolutionary than the sexual revolution. Everyone who reads this knows it; it needs no documentation. However, it is sad to see a classic novel in paperback with a picture on the cover that totally misrepresents the book. It is a mark of idiocy to advertise a car as "sexy." I would hesitate to buy such a car, if it were true, for fear of a traffic jam. The Victorians may have been too prim; Thackeray complained that he could not picture a man. But in a novel by a good writer which I recently read, a young man and woman go to bed on their first date and the affair has what James called "solidity of specification."

New Testament "faceless"

It is a striking fact that the New Testament is largely faceless. We don't know what our Lord, His disciples, or anybody else looked like. All human paintings are guesswork. Rembrandt guessed they all looked like Hollanders. The marvelous, enigmatic Madonna is as Italian as the Pope. We know human bodies were diseased, broken and healed, even dead and brought to life, but except for the transcendent glory of Christ in Revelation, at the sight of which John fell as dead, we have no physical description of any of them, except for a stray phrase or so. Doubtless, some of the men were handsome and some of the women beautiful, but the New Testament writers exercised none of their literary craft in describing them. It was evidently of little consequence. What a person looked like was as nothing compared to what he did with what he looked like. We are, indeed, told how to respect and nurture the body, and not to fret and worry about it. The New Testament never evaluates people in bodily terms. The linear brevity of Zacchaeus is mentioned only to emphasize his eagerness to see Jesus.

The great parables of Jesus and the historical stories of the Old Testament emphasize characterization, action and meaning. In the Old Testament there are brief, impressionistic phrases only. Joseph was "well-built and handsome," Saul was a "head taller" than his fellows, David was "ruddy with a fine appearance and handsome features," Rachel was "lovely in form and beautiful," Sarah was a stunner, and Mephibosheth "had not trimmed his moustache." Nowhere, however, do we have detailed descriptions as one finds in Thomas Hardy. We have no idea what Potiphar's wife looked like. If Thomas Wolfe had written the story we would have known. The "Song of Solomon" is an exception, written by a man admirably equipped for the job, but then, as preachers say, "Congregation, concentrate on the allegory." Even including this poem, I daresay that the entire Old Testament does not contain as much description of the human body as a typical contemporary short story.

The risks of beauty

I am not trying to minimize God's gift, the marvelous, mysterious and sometimes exquisite human body. We are indeed "fearfully and wonderfully made." What I am arguing against is idolizing, glorifying and exploiting it. Furthermore, I believe it wholly wrong to call it and what may be within it "my body," to do with as I like. It is the Lord's body and we must do with it what He likes. Moreover, in a tightly-knit society like ours, doing what one likes with it affects everybody. The motorcyclist who refuses to wear a helmet, the driver who repudiates a seatbelt, substance abuse, abortion, sexual immorality, the heartbreaking dissolution of family life and finally a cool indifference to life itself affect us all.

Physical beauty confers incalculable advantages and hazards; it opens arms and doors, draws attention, approval and favours, offers, fame, fortune and often misfortune. Although Esther was a brainy woman, that was not the primary source of her appeal to Ahasuerus. But Esther risked both her beauty and her life for God's people. Beauty is an unearned gift providing no grounds for snobbery, invasive strategies for personal gain, or unwarranted self-esteem. I have known attractive people who exploited their looks, and I have been extremely pleased to observe attractive people whose exceptional looks were employed in generous ways. All of us know how much pleasure and how much grief beauty can occasion.

What of the overwhelming mass who do the best with what they have, knowing it isn't much? Surely, we have at times been:

Wishing me like to one
more rich in hope
Featured like him, like him
with friends possessed.

It is hard to keep the leaves of a wallflower green. Adolescents frequently suffer from such comparisons and their misery is sometimes compounded by singularly obtuse parents who ridicule an ungainly child with chilling cruelty. The Bible indicates, however, that physical beauty is of little importance to our Lord. When Samuel was unduly impressed by the appearance of Eliab, the Lord said to him, "Do not consider his appearance or height ... Man looks at the outward appearance, but the Lord looks at the heart." Anyone who regulates his behaviour toward others only by their looks follows a wrong rule.

A recent, superb translation of Frisian poems by Rod Jellema, *Country Fair,* contains a poignant poem entitled "When You're Fifteen." It portrays a 15-year-old boy profoundly ashamed of his mother as she struggles with heavy bags of groceries coming up Garden Street. When that boy became 50, his daughters hardly looked at him as he came up Freight Street "with his crooked back." He shot an arrow of shame at his mother and it returned to lodge in his own heart. Judging only by the body can be barbarous, living only for the body is sinful and disregarding the Lord's plain teaching can lead only to disaster.

John J. Timmerman is an editor for Reformed Journal. He has recently completed a collection of autobiographical essays, to be published by Eerdmans.

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Classifieds

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

BISSCHOP: We are very thankful to our heavenly Father for giving us 60 years of married life together. We would like to thank everyone involved in making our anniversary such a joyous occasion. Thank you family, friends, neighbours and acquaintances far and near for your cards, letters, flowers, gifts, visits and especially your prayers.
Albert and Jantina Bisschop, 629 West 5th St., Hamilton, ON L9C 3R1

DEKENS: With Mom, the children and grandchildren, would like to thank everyone for their expressions of love and concern, cards, prayers and flowers during the recent loss of our dear one.
Ann Dekens — R.R.#1, Listowel
Lena Van Dyke
Margaret Postma
Faye Van Kesteren
Clarence Dekens
Leroy Dekens

Births

VAN GINKEL: We praise God for the miracle of life in the birth of our daughter, ALISON DIANE, born June 23, 1986, weighing 8 lb. 3 oz. Alison is the third grandchild for Cor and Diny Van Ginkel, Willowdale, Ont., and the first grandchild for Dan and Aleida Van Beilen, Brampton, Ont.
Edward and Aileen Van Ginkel, 11A Laws St., Toronto, ON M6P 2Y8

Marriages

BOSMA-LUTH: With joy and thanksgiving to our Lord, we, Mr. and Mrs. James Bosma of Guelph, Ont., and Mr. and Mrs. Andrew Luth of Woodstock, Ont., are pleased to announce the forthcoming marriage of our children, AUDREY HENRIETTA and JOHN WILLIAM. The wedding ceremony will take place, D.V., on Saturday, July 26, 1986, at 4 o'clock in the First Chr. Ref. Church of Guelph, Ont. Rev. Henry DeBolster officiating.
Future address: 223 Antisdel N.E., Grand Rapids, MI 49503

DEBRUYNE-TAEKEMA: With joy and thanksgiving before God, Mr. and Mrs. Rinus DeBruyne of Union, Ont., wish to announce the forthcoming marriage of their daughter HENRIETTE SYLVIA to HENRY HALBERT, son of Mr. and Mrs. Halba Taekema of Sarnia, Ont. This celebration will take place, the Lord willing, on Saturday, August 9, 1986, at 3:00 p.m., First Chr. Ref. Church, St. Thomas, Ont.

There will be no August 1 or August 8 issue.

Marriages

DOUMA-VISSCHER: Mr. and Mrs. George Douma of Athens, Ont., are pleased to announce the forthcoming marriage of their daughter, THERESA to ALBERT, son of Mrs. Aaltje Visscher and the late Mr. John Visscher of Staffa, Ont. The wedding ceremony will take place, D.V., on Saturday, August 16, at 3:30 p.m., in the Chr. Ref. Church of Athens, Ont. Rev. G. Bieze officiating.
Future address: R.R.#2, Staffa, ON N0K 1Y0

FLIKWEERT-RUSTENBURG: Praising God for the love that has brought them together, we, Mr. and Mrs. Pieter Flikweert of Chatham, Ont., and Mr. and Mrs. Peter Rustenburg of Grimsby, Ont., are pleased to announce the forthcoming marriage of their children, WILMA JOANNE and PAUL FREDERICK. The wedding ceremony will take place, D.V., on August 9, 1986, at 2:30 p.m., in the Mountainview Chr. Ref. Church, Grimsby, Ont. Dr. H. Vander Plaat of Beamsville officiating.
Future address: 154 Ontario St., Beamsville, ON L0R 1B0

GEURKINK-VAN RYSWYK: Believing that the Lord has brought them together, we, Henry and Jessie Geurkink of Brinston, Ont., and Wim and Rita Van Ryswyk of Metcalfe, Ont., are pleased to announce the forthcoming marriage of our children, SHIRLEY and BILL. The wedding will take place on Saturday, August 9, 1986, D.V., at 2:30 p.m., in the Chr. Ref. Church of Williamsburg, Ont. Rev. G. Hogeterp officiating.
Future address: 1170 Fisher Ave., #316, Ottawa, ON K1Z 5R7

JANSSEN-DEJONG: With joy in our hearts, giving thanks to the Lord who has brought them together in His love, Mr. and Mrs. George Janssen of Brownsville, Ont., are pleased to announce the forthcoming marriage of their daughter IDA to TED, son of Mr. and Mrs. Kenneth deJong of Hamilton, Ont. The wedding will take place, D.V., on Saturday, August 16, 1986, at 2:30 p.m., in the Immanuel Chr. Ref. Church, Mohawk Rd., Hamilton, Ont.
Future address: 395 St. David St., N., Fergus, ON N1M 2J9

Congratulations to Grace Notenbomer and Joe Honcoop who will be wed, D.V., on July 19, 1986.

NOTENBOMER-HONCOOP: Believing that the Lord has brought them together, the children and grandchildren of GRACE Notenbomer are pleased to announce her forthcoming marriage to JOE N. Honcoop on July 19, at 2 p.m., at the CRC of Medicine Hat, Alta. Rev. Beukema of Burdett officiating. Open house after the ceremony.
44 Cunliffe Cresc., S.E., Medicine Hat, AB T1B 1K6
8502 Bender Rd., Lynden, WA 98264

Marriages

MAST-VREUGDENHIL: Desiring God's will for their lives and believing that includes each other, HELENE and NICK, together with their parents, Albert and Grace Mast and Kees and Liz Vreugdenhil announce their joy as they are united in the Lord Jesus Christ on Saturday, the 9th of August, 1986 at 2:30 p.m. in the Grace Chr. Ref. Church in Chatham, Ont., the Rev. R. Koops officiating.
Future address: #201, 325 James St., S., Hamilton, ON L8P 3B7

PEREBOOM-BOMHOF: JODIE Pereboom and TOM Bomhof, together with their parents Rev. and Mrs. J.D. Pereboom of Niagara Falls, Ont., and Mr. and Mrs. G. Bomhof of Richmond, B.C., joyfully announce their forthcoming marriage. The wedding ceremony will take place, the Lord willing, on Saturday, August 9, 1986, at 10:30 a.m. in the Rehoboth CRC, Niagara Falls, Ont. Rev. J.D. Pereboom officiating.
Future address: 1705 Union SE, Grand Rapids, MI 49507

SLUIS-BANDSTRA: Mr. and Mrs. James and Jeannette Sluis of Edgerton, Minnesota and Mr. and Mrs. Mike and Jenny Bandstra of Lindsay, Ont., are joyful to announce the forthcoming marriage of their children RUTH ANN and BRUCE MICHAEL. The wedding ceremony will take place, D.V., on August 1, 1986, at 7:00 p.m., in the First Chr. Ref. Church of Edgerton, Minnesota. Rev. J. Hellinga officiating.
Future address: 409 South Van Eps, Sioux Falls, South Dakota USA 57103

VANDER MUNNIK-WILLIAMS: With great joy and thankfulness to the Lord we announce the forthcoming marriage of ELIZABETH MATHILDE, daughter of Tiny Vander Munnik and the late Herman Vander Munnik and DALE EDWARD, son of Jean Williams and Norman Williams. The ceremony will take place, D.V., on August 15, 1986, in the Mount Hamilton CRC, at 5:00 p.m. Rev. Raymond J. Sikkema officiating.
Future address: 1139 Upper Wellington St., Hamilton, ON L9A 3S7

VANDERLAAN-VYN: Mr. and Mrs. William Vanderlaan of Brighton, Ont., and Mr. and Mrs. Dick Vyn of Ridgetown, Ont., are pleased to announce the forthcoming marriage of their children, TANYA and RICHARD. The wedding ceremony will take place, D.V., on August 9, 1986, at 11:00 a.m., in the Fellowship Chr. Ref. Church of Brighton, Ont. Rev. C. Persenaire of Brighton officiating.
Tanya and Richard's future address: 186 Chatham St., N., Blenheim, ON N0P 1A0

Anniversaries

Congratulations to Julle and Sjoukje Beerda (nee van der Meulen) who will celebrate, D.V. their 50th wedding anniversary on August 13, 1986.

Oostermeer Athens
1936 August 13 1986

With praise and thanksgiving to God our Father, we wish to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,

JULLE and SJOUKJE BEERDA
(nee van der Meulen)

"There are many who say, 'O that we might see some good! Lift up the light of thy countenance upon us, O Lord!'" (Ps. 4:6)

Jessie & Henk Reuvers — Athens
Gary & Cathy
Julien & Doreen; Justin
Tony & Annette; Tyler
Zena
Gail & Hank Bouwers — Athens
Shirley & Herb
Jane & Clarence; Sarah, Joel
John & Geraldine
Judy & Paul
David
Susan & Harold Westendorp — Brockville
Susan
Harold & Heather
Sally & Henry Smid — Athens
Shirley
Frank
Liza
Jonathan
Becky
Peter & Rita Beerda — Dorchester
Karen
Charlene
Vincent
Jane Ann
Timothy
Nellie & Bob Rosborough — Smiths Falls
Sean
Craig
Tom & Kathy Beerda — Seabrooke, Gananoque
Lindsay
Theresa & John Zandbergen — Brinston
Darlene
Tanya

Open house on Saturday, August 16, 1986, from 2-5 p.m., at the Athens Chr. School, Wiltse St.
Home address: Joseph St., P.O. Box 413, Athens, ON K0E 1B0

1956 August 16 1986

PETER and ANN BOSKER
(nee Wielinga)

It is with joy and thanksgiving that we announce the 30th anniversary of our parents. It is our prayer that our God will be near you and keep you in His care for many years to come.
With love, your children:
Gord & Deb
Joyce & Charley De Jager
Marlene
Sharon
Home address: 821-8th St., N., Lethbridge, AB T1H 1Z2

Congratulations and best wishes!

Marriages

SCHENK-DEKKER: Mr. and Mrs. Peter Schenk of Sarnia, Ont., are pleased to announce the marriage of their daughter, FLORENCE ANITA to GEORGE CAMERON, son of Mr. and Mrs. Henry Dekker of Strathroy, Ont. The wedding ceremony took place Saturday, July 19, 1986, at the First Chr. Ref. Church of Sarnia, Ont. Rev. Fred Bakker officiated.
Future address: 124 Eastman Ave., Strathroy, ON N7G 3K1

VANDERKAAY-KNIGHT: With great joy and thanksgiving to God, Mr. and Mrs. Anthony VanderKaay of St. Catharines, Ont., are pleased to announce the forthcoming marriage of their daughter KARIN HENDRIKA JOHANNA to JOHNSTON MICHAEL, son of Mr. and Mrs. Jack C. Knight of St. Catharines, Ont. They have both been a source of happiness and joy for us, as parents. We give them our wholehearted spiritual and moral support. The wedding ceremony will take place August 30, 1986, in the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont. Pastor Jacob Vos officiating.
Future address: 604 Bunting Rd., St. Catharines, ON L2M 2Z8

VOORBERG-DEELSTRA: Seeing God's leading hand, we, the parents Marinus and Emmy Voorverg of Newmarket and Oscar and Obbie Deelstra of Wyoming, announce with joy and thanksgiving the forthcoming marriage of our children SHIRLEY and GERALD. The wedding ceremony will take place, D.V., August 9, 1986, at 11:00 a.m., in the Chr. Ref. Church, Wyoming, Ont. Rev. J. Van Dyk officiating.
Future address: R.R.#1, Wyoming, ON N0N 1T0

VOORTMAN-RUDY: Harry and Anne Voortman of Burlington, Ont., are pleased to announce the marriage of their daughter, LYNN to DUANE, son of David and Norma Rudy of Kitchener, Ont. The wedding will take place, D.V., on August 16, 1986, at 3:00 p.m., Bethel Chr. Ref. Church, Waterdown, Ont. Rev. John Postuma officiating.

WIKKERINK-RYZEBOL: With joy and thanksgiving to the Lord, Mr. and Mrs. Reind Wikkerink and Mr. and Mrs. Henry Ryzebol are pleased to announce the forthcoming marriage of their children, YOLANDA JACQUELINE and BARRY PETER. The wedding will take place, D.V., on August 16, 1986, at 2:00 p.m., in the Second Chr. Ref. Church of Brampton, Ont. Rev. P. Nicolai officiating.
Future address: 5 Kings Cross Rd., #405, Bramalea, ON L6T 3X6

Classifieds

Anniversaries

Congratulations to William and Wilma De Vries (nee van der Meulen) who will celebrate, D.V., their 50th wedding anniversary on August 5, 1986.

Congratulations to

HOMER and JOAN BRUINSMA

on their 25th wedding anniversary on July 28, 1986. This happy union produced two sons, Tim and Douglas. With best wishes for many more years to come from:
Tom, Lina, Mary-Lou, Tom Jr.
Joanne, Nancy
H. Bruinsma, 31 Strathcona Dr., St. Catharines, ON L2M 2A8

We give thanks to you O God, we give thanks, we call on your name and recount your wondrous deeds." (Ps. 75:1)
On July 17, 1986, we celebrated the 55th wedding anniversary with our parents, grandparents and great-grandparents,

JOHN and FLORENCE BUISMAN
(nee De Swart)

We pray that the Lord will continue to bless them.
With love and congratulations from the children:
Albert & Florence Buisman
Tim & Mieke Buisman
Ed & Sonja Buisman
Hank & Ria Vanzeumeren
Herman & Freda Vanzeumeren
Grandchildren and great-grandchildren.
Home address: R.R.#2, Norval, ON L0P 1K0

1961 August 11 1986
With joy and thankfulness to our God, we wish to announce the 25th wedding anniversary of our parents,

BILL and SARAH FEDDEMA
(nee Talsma)

It is our prayer that God will bless them with many more years to share together with their family.
Congratulations Dad and Mom with lots of love from your children:
Sid & Debbie
Lorraine
Sheila & Jim
Carl
Reception is being held August 11, at 7:30 p.m., in Knox Chr. School, Bowmanville, Ont.
Home address: R.R.#1, Blackstock, ON L0B 1B0

Britsum St. Catharines
1936 August 5 1986
"Commit your way to the Lord; trust in Him, and He will help you." (Ps. 37:5)

Full of joy and thanksgiving to our Lord, we rejoice on this 50th wedding anniversary of our dear parents, grandparents and great-grandparents,

WILLIAM and WILMA DE VRIES
(nee van der Meulen)

Thank you Mom and Dad for your love and for the Christian home and your continual prayers for all of us.
With love and best wishes from:
Wybe & Elly De Vries — Tucson, AZ
Joan & Al Bos; Danny, Jerrod, Julie
Bill & Jony De Vries; Gary, Andrew, David
Charles & Stella De Vries — Belleville, Ont.
Judy & Ron Bowers
Christina & Cinthia
Frances & Mary De Vries — Welland, Ont.
Patricia
Wilma & Andy Veldman; Andrew
Teresa & Bert Wikkerink
Debby
John & Klaaske De Vries — Belleville, Ont.
Cathy
Bill & Bev (fiancee)
Owen & Johanna De Vries — Belleville, Ont.
David
Ronald
Shirley
Jane & Peter Dykstra — St. Catharines
Rick
Larry
Randy
Raymond
Grace
Wanita
Freda & Albert Kiers — Wellandport, Ont.
Tony
Wendy & Brian (fiance)
Jerry
Marita
Laura
Alice & Jim Antonides — St. Catharines
Dan
Anita
Julia
Elizabeth
Bob & Jeanette De Vries — St. Catharines
Sharlene
Paul William
Jason
The Lord willing, on August 5 from 7 - 10 p.m. will be a time to congratulate them on this very special occasion at Sunset Homes, 2 White St., Bldg. A, St. Catharines.
Best wishes only, please.

1961 August 5 1986
"And both Jesus was called and His disciples to the marriage." (John 2:2)
We praise the Lord for giving our parents,

JERRY and ALICE DE GRAAF
(nee Veldhuis)

25 years of love and care together. May each year ahead be as blessed as the years gone by. Congratulations, Mom and Dad, Grandma and Grandpa.
All our love:
Mary Ann — Brantford
Tammy & Rob Helder; Cassie — Simcoe
John & Michelle (girlfriend) — at home
Jim — at home
We invite all friends and relatives to an open house on Saturday, August 9, 1986, at the Jarvis CRC Fellowship Hall from 2-4 p.m.
Best wishes only, please.
Home address: R.R.#5, Hagersville, ON N0A 1H0

1956 July 20 1986

HENK and BETTY HORINGA
(nee Hoiting)

Congratulations on your 30th anniversary Dad and Mom. May the Lord bless you with many more happy years together.
With all our love:
Opa Hoiting
Coby & Harry Knibbe; Anthony, Michael, Jamie, Amy — Brantford
Jake Horinga — Woodstock
Jenny & George VanderVeen; Ryan — St. Thomas
Martha & Luke Sikkens — Fonthill
Geraldine & John Bouwers — Tillsonburg
Sid
Liz
Henry
John
Jeff
— all at home
Home address: R.R.#4, Woodstock, ON N4S 7V8

1946 August 21 1986

LUTS and SITA VANASSELT
(nee DeBoer)

Wedding text: "And they said, 'Believe in the Lord Jesus and you will be saved; you and your household.'" (Acts 16:31)
With joy and gratitude we are pleased to announce the 40th wedding anniversary of our parents and grandparents.
Barb & John Vanasselt; Angie, Jonathan — Kitchener
Tina & Mark VanBeveren; Matthew, David, Karla — Ancaster
Open house: August 23, 1986, 8:00 - 10:00 p.m., Paragon Club, Owen Sound.
Best wishes only.
Home address: 489 Thirteenth St., W., Owen Sound, ON N4K 3W8

1961 August 16 1986
With thankfulness to God, we announce the 25th wedding anniversary of our parents,

JAKE and TINEKE VANDERVELDE

May the Lord continue to bless you for many years to come, Mom and Dad.
With our love:
Alice
William
Margaret
Jake
John
An open house will be held on Wednesday, August 20, 1986, at 8:30 in the evening, Delwood Hall, 7515 Delwood Rd., Edmonton, Alta.
Home address: 5923 - 134A Ave., Edmonton, AB T5A 0M4

Fruitland Grimsby
1961 August 4 1986
"I lift mine eyes to the hills, where does my help come from? My help comes from the Lord, the maker of heaven and earth." (Psalm 121:1,2)
It is with great joy and thankfulness, that we celebrate on August 4, 1986, the Lord willing, the 25th wedding anniversary of our parents and grandparents,

ISAAC and BONNIE VAN GEEST
(nee Kingma)

Al & Rita VanderVliet; Isaac, Serena, Bonnie, Grace, Lucas — Chatham
Ria & Peter Bulthuis; Adele, Steven, Eric, Kristel — Grimsby
Johanna & Andrew Jorritsma; Sarah, Janet, Arlene, Jeffrey — Beamsville
Cora Matthews; Correen — Hamilton
John & Marg Van Geest; Erin — Grimsby
Janet & Art Piersma; Bonnie, Richard — Beamsville
Isaac & Sylvia Van Geest — Beamsville
Peter Van Geest — home
Andrew Van Geest — home
Relatives and friends are invited to bring their best wishes to an open house held in Mountainview CRC on Monday, August 4, 1986, from 7:30 to 9:30 p.m.
Home address: 265 Central Ave., Grimsby, ON L3M 1X6
Church address: 275 Main St., E. (Hwy. #8 and Bartlett) Grimsby

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1941 1986
Psalm 119:105
On July 22, the Lord willing, we hope to celebrate with our parents and grandparents,

ANTOON and JOHANNA VANZUILEKOM
(nee Huiskamp)

their 45th wedding anniversary.
We pray that the Lord will continue to bless and keep them.
Ineke & John Kalsbeek; Tom, Joyanne, John — Oakville, Ont.
Dietz & John Tensen; Shawna, Cheryl, Derek — Goodwood, Ont.
Tony & Ann Vanzuilekom; Anthony, Todd, Tara — Holland Landing, Ont.
56 Ellesmere Rd., Scarborough, ON M1R 4C2

Almelo Burnaby
1961 August 28 1986
"... He guides me in paths of righteousness for His name's sake ..." (Ps. 23)
With gratefulness to God, we celebrate with our parents,

HENK and HELEN VERWOERD
(nee Willems)

25 years of marriage. We pray that the Lord will continue to bless this union for many years to come.
Love:
Art
Yvonne
Ingrid
Christy
Home address: 5449 Gordon Ave., Burnaby, B.C. V5E 3L9

Obituaries

"Safe in the arms of Jesus."
On July 1, the Lord gave, but in His infinite wisdom, He took unto Himself again on July 8

AILEEN MARIE

Beloved daughter of Jim and Nelly De Klerk and little sister of Christopher.
We thank God that they are comforted and strengthened by His covenant promises.
I. De Klerk & family — R.R.#9, Dunnville, Ont.
H. Haanstra & family — P.O. York, Ont.

"For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day and not to me only but unto all them also that love His appearing." (II Timothy 4:6,7,8)
On July 5, 1986, the Lord called home our dear mother and grandmother,

RITA (Renskje) DOUMA
(nee Cordes)

of Sarnia in her 77th year.
Predeceased by her husband John in 1954, and a grandson Nigel in 1981. Also predeceased by a sister Martha and a brother Luut in Holland.
Mother of:
Jennie & Andrew Berg — Chatham
Donald & Jennie Douma — Sarnia
Harm & Susan Douma — Forest
George & Hilda Douma — Chatham
Susan & Case Schouten — Sarnia
Martin & Agnes Douma — Guelph
Peter & Cindy Douma — Guelph
and 29 grandchildren.
Survived by two sisters: Hendrikje Douma and Lena Turksma; four brothers: Wilm, Jans, Hendrik and Martin Cordes all of Holland.
The funeral took place July 8 at 1 p.m. at the 2nd CRC in Sarnia. Rev. Bakker officiating. Interment at the Dresden Cemetery at 4 p.m.

"We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in Him." (I Thess. 4:14)
On Sunday, June 29, 1986, the Lord called home to be with Him, His son, our dearly beloved husband, father and grandfather,

JAN HENDRIK ALBERT HENGEVELD

in his 75th year.
Beloved husband of Dina Hengeveld-Geurink
Dear father and grandfather of:
Willem & Grace Hengeveld; Ian — Rocky Mtn. House, Alta.
Bernard & Lucy Hengeveld; Ryan, Diana, Martin — London, Ont.
John Hengeveld — Woodville, Ont.
Ada & Jacob Zekveld; Tony, Henry, Harry, Dianne, John, Richard, Karen, Gary — Mt. Elgin, Ont.
Henry & Jane Hengeveld; Chris, Michael, Robert, David — Toronto, Ont.
Hermien Hengeveld — Toronto, Ont.
Home address: R.R.#3, Woodville, ON K0M 2T0

The members of the Golden Age Club and the residents of South Chatham Village wish to express their deepest sympathy to Mrs. Mina Leistra, her children, grandchildren and great-grandchildren, with the passing away of,

Mr. PETER LEISTRA

at the age of 87 years. We pray that God will comfort and strengthen Mrs. Leistra and the family now, and the time to come, for each new day.

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continued on next page

Congratulations!

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established 1967.

For Sale

For sale in Rainy River, Ontario: **Bakery;** good business with attached residence. Owner wishes to retire. Close to Emo Chr. Ref. Church and Christian school. Phone: (807) 852-3830.

Get 75 mpg large car, R.V.'s etc. Build and instal a new convey gas vapour carb. Fit any car, truck or R.V. For info. send self-addressed stamped envelope to:
Thrift Carb
10731 King. Geo. Hwy.
Surrey, B.C.
V3T 2X6

Why not place an ad in C.C.?

Classifieds

Obituaries

On Friday, June 20, 1986, Jesus took our son and brother to be with Him in his 15th year,

MARK ANDREW DRIESEN

Beloved son of Andy and Joanne Driesen.
Brother to Jonathan and Heather.
"I lift up my eyes to the hills. Where does my help come from? My help comes from the Lord, the maker of heaven and earth.
He will not let your foot slip — He who watches over you will not slumber. Indeed, He who watches over Israel will neither slumber nor sleep." (Psalm 121:1-4)
Funeral services were held June 24, 1986. Rev. A. Van Hoff officiating.
1033 York Rd., R.R.#2, Abbotsford, B.C. V2S 4N2

"The Lord is my shepherd, I shall not want." (Psalm 23)
On Thursday, July 3, 1986, the Lord called to Himself at the appointed time,

WILLIAM (Bill) MANTEL

at the age of 52.
Dearly loved husband of: Mary Mantel (nee Regnerus)
Dear father and grandfather of:
Harry & Marg Mantel; Gina — Waterdown
Judy & Tom Snyder; Tommy, David, Rebecca — Caledonia
Geoff — at home
Robyn — at home
Address: R.R.#2, Waterdown, ON L0R 2H0

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2 Cor. 5:1-5
On Thursday, July 3, 1986, the Lord in His infinite wisdom called home to Himself, His child, our brother, brother-in-law and uncle,

WILLIAM (Bill) MANTEL

at the age of 52.
It is our prayer that the Lord will continue to strengthen Mary and the children in the years ahead.
Dear brother of:
Pete & Shirley Mantel — Dundas
Sophie & Fred Elgersman — Hagersville
George & Sadie Mantel — Dundas
Nellie & Louie Andree — Branchton
Karl & Anne Mantel — Branchton
Lena & Ted Sluys — Greensville
John & Wilma Mantel — Troy
and nephews and nieces

1911 1986
"Wait for the Lord: be strong and let your heart take courage; yea, wait for the Lord." (Ps. 27:14)
On July 4, 1986, the Lord took home to be with Him, our dearly loved wife, mother, grandmother, and great-grandmother,

HANNA NYLAND
(nee Staman)

in her 76th year.
Beloved wife for 52 years of John William Nyland of Milligrove, Ont.
Dear mother of:
Hank & Laney — Milligrove
Christine & John VandenBerg — Dundas
Fred & Grace Nyland — Milligrove
Dear grandmother of 14 grandchildren and four great-grandchildren.
Address: P.O., Milligrove, ON L0R 1V0

"Fear not, for I have redeemed you; I have called you by name; you are mine." (Isa. 43:1)
On Tuesday, July 1, 1986, our Lord called home at the age of 81,

RICHARD JOHN ROMKEMA

Beloved husband of Rinske Romkema-VanderPloeg
Beloved father of:
Cor & Hetty Romkema
Miep & Phil Jager
Allan & Clary Romkema
Albert & Liz Romkema
Christine & Henk Aay
grandchildren and great-grandchildren.
Funeral services were held on Thursday, July 3, 1986, in the Second CRC, Brampton, led by Pastor Herman Praamsma.
Correspondence address: Mrs. Renske Romkema-VanderPloeg, Holland Chr. Homes, 7900 McLaughlin Rd., S., Apt. H408, Brampton, ON L6V 3N2

In the twinkling of an eye, the Lord in His infinite wisdom took to Himself through a tragic accident at Chesley Lake, Ont., on June 30, 1986, His child, our dear friend,

ART SMINK

We pray that the Lord will comfort Minnie and her family in this time of sorrow.
When are called to part,
It gives us inward pain;
But we shall still be joined in heart
And we shall meet again.
Dick & Wilma Veenstra
John & Truida Tollenaar
Mien Vander Linde
Klaas & Patsy Linker
Martin & Tonny Speelman
Jack & Ann Feddema

Suddenly on June 30, 1986, the Lord in His wisdom took unto Himself, through a tragic boating accident, our beloved son, brother, brother-in-law and uncle,

AREND SMINK

in his 52nd year.
Hendrik & Johanna Smink — Mount Brydges, Ont.
Anne Vaane-Smink & Adrian Vaane — Mount Brydges, Ont.
Aly Bruinink-Smink & Henk Bruinink — Strathroy, Ont.
Johanna Goris-Smink & George Goris — Mount Brydges, Ont.
Lucretia Smink-Lutgendorf
Predeceased by a brother Bill Smink (1984)
nieces and nephews
"God is our refuge and strength, a very present help in trouble." (Psalm 46:1)

On Monday, June 30, 1986, our heavenly Father in His infinite wisdom, suddenly took home our dearly beloved husband, father and grandfather,

AREND SMINK

at the age of 51 years.
Minnie Smink (nee Brummelman) — Appin, Ont.
Rick Smink & Natalie Bouma — Sarnia, Ont.
Theresa & Brad Goldrick; Brent — Strathroy, Ont.
Margaret & Victor Melo; Amanda — Appin, Ont.
Bernice Smink — Appin, Ont.
"And I heard a voice from heaven saying, 'Write this: Blessed are the dead who die in the Lord henceforth.' 'Blessed indeed,' says the Spirit, 'that they may rest from their labours, for their deeds follow them!'" (Rev. 14:13)

"But, as it is written, 'What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love Him ...'" (1 Cor. 2:9)
On July 2, 1986, the Lord in His infinite wisdom, took home our beloved little granddaughter, niece and cousin, at the young age of 5½ months.

CHARLENE JULIE

Beloved daughter of Peter and Sandra Steenbergen.
Dear sister of: Karen, Donny and Lisa.
Grandparents: Lubbert & Alice Steenbergen
Uncles, aunts and cousins:
Bill & Henriette Steenbergen; Alicia, Maureen, Nathan
Henry & Bernice Steenbergen; Melinda, Daniel
Fanny & Nick Geleynse; Jessica, Stephen
Margaret & Jesse Terpstra
Alina & Ralph Wigboldus
Hilma Steenbergen

By the sea of crystal,
Saints in glory stand,
Myriads in number,
Drawn from every land.
Robed in white apparel
Washed in Jesus' blood,
They now reign in heaven
With the Lamb of God.
On June 25, 1986, the Lord took unto Himself,

GERRIT WIEGER VANDERHEIDE

Ferwerd, Fr. 1903 Strathroy, Ont. 1986
Beloved husband of Dirkje Vander Heide (nee Zwart)
Dear father of:
Wieger & Tennie VanderHeide — R.R.#2, Strathroy
Geurt & Ida Kroesbergen — R.R.#1, Ailsa Craig
Sid & Hielkje VanderHeide — R.R.#2, Mitchell
Steve & Frieda Beintema — R.R.#4, Watford
Herman & Theresa DeHaan — Wellington St., Sarnia
Bertha VanderHeide — R.R.#2, Ilderton
Max & Bev VanderHeide — Gibbons St., Oshawa
39 grandchildren, 22 great-grandchildren.
"In my Father's house are many mansions." (John 14:2)

Accommodation

Looking for a roommate(s) or possibly room and board in Toronto starting in September for a 2nd year Humber College student (Lakeshore campus). Please call Joyce at (519) 352-4391 before 8 a.m. or after 6 p.m.

Help Wanted

Full-time help wanted for **dairy farm** in Drayton area. Contact Dick Keunen, Ventura Holsteins, R.R.#2, Drayton, ON N0G 1P0

Help Wanted

Christian Chartered Accountant in rural Ontario town requires **chartered accountant** to assist in development of rapidly expanding public practice. Partnership opportunity for the successful candidate. Send resume to Box 940, Uxbridge, ON L0C 1K0

Help Wanted

Person wanted on a **dairy farm.** Room and board provided. Start Sept. 1; (519) 523-9610.

Married couple wanted on dairy farm in the Barrie area. Opening available any time in July. Must be good milker and familiar with equipment. Excellent house available. Wages according to experience. Call Harry or John Eisses at (705) 436-1980 or 436-1109.

APPLICATIONS INVITED
for the full-time position of

ADMINISTRATIVE CO-ORDINATOR

of the

Christian Reformed Church's Committee for Ministry with Retarded Persons

RESPONSIBILITIES:
Consult with pastors, elders and deacons; assist families; edit newsletter; disseminate information.

QUALIFICATIONS:
M.A. or experience in developmental disabilities. Organizational, writing, and speaking abilities. Vision re. development of uniquely Christian services. Commitment to Reformed, Christian faith.

•

Send resume or request for job description by August 31, 1986, to:

DR. THOMAS HOEKSEMA
Calvin College
3201 Burton St., S.E.
Grand Rapids, MI 49506
U.S.A.

Accommodation

Wanted:

Room and board near McMaster University for 2nd year nursing student. Call Annita Damsma at (519) 357-2983 or write R.R.#2, Teeswater, ON N0G 2S0

College girl seeks accommodation in West Hamilton or Brantford area by August 1. Prefers small apartment or sharing apartment. Call Monica at (416) 387-4748 Mon. thru Thurs. after 6 p.m.

Accommodation

Travelling thru Regina to Expo 86? Consider staying at our home at CRC bed and breakfast rates. Proceeds to go to our Christian school. Don & Eva Miedema, 3802 Caen Ave., Regina, SK S4S 0Y8; 306-586-1703.

Required Immediately

Bakery Technician

Zeelandia International B.V. from Holland needs a Bakery Technician. The person we require should have the following qualifications.

★ Should have full knowledge of baking. Both in bread and pastry.
★ The applicant must be in the possession of at least a grade 12 high school diploma.
★ Be able to travel within Canada and possibly the U.S.
★ This position requires some training in Holland at the expense of Zeelandia.
★ We require a stable person who is able to write reports and is able to communicate with customers as well as management.
★ Besides testbaking or demonstrating Zeelandia products, you should be able to write the first order.
★ We will pay top wages, supply an automobile for local travel and pay for expenses.
★ Time spent on the job is never the same. This is not necessarily an 8 a.m. to 5 p.m. job.
★ The applicant will have to reside in the Toronto area.

We are supplying the above information to emphasize that this is a career position. The company will invest much time and money on training.

If you are serious about this position, we invite you to send a resume to:

Mr. A. Bruinink
ZEELANDIA INTERNATIONAL B.V.
c/o Bruinink Enterprises Limited
P.O. Box 310, Mt. Brydges, ON N0L 1W0

Classifieds/Events

Help Wanted

RESEARCH ASSISTANT

The Christian Farmers Federation of Ontario is expanding its research and educational work and is in need of an additional staff person to do this.

Responsibilities include: public policy research, membership development and support for Federation meetings.

Valuable assets: experience in public policy research or development, familiarity with agriculture and an understanding of Christian action groups.

Position begins in the fall.

Apply to:

CHRISTIAN FARMERS FEDERATION OF ONTARIO
115 Woolwich St., Guelph, ON N1H 3V1

Teachers

CALGARY: Calgary Chr. School needs a teacher of **French for grades 7 to 12,** 150 students, beginning August 27, 1986. Please send applications to: Jack Vanden Born, Principal, 2744 Grant Cresc., S.W., Calgary, AB T3E 4L1; Tel: (403) 242-5993.

CHATHAM: Calvin Christian School Society of Chatham, Ont., will require services of a **kindergarten teacher** to fill an interim position. Duties to commence in November, 1986. For further information and application write to: Mr. John Postma, Principal, Calvin Chr. School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: 1-519-352-4980 (school) or 1-519-352-7427 (residence).

JARVIS: Jarvis District Christian School invites applications for a **½-time Kindergarten teacher** due to increased enrolment. Please send applications to Mrs. F.M. Walpot, Vice-Principal, c/o Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0; telephone: (519) 772-3695 (home, (519) 587-4444 (school).

For Rent

Collingwood Condo
Sleeps 6; beach, pool, tennis, riding, at $350 a week. Call H. Bloemsma (416) 648-2182.

Only minutes from Fonthill and Welland: 3 bedroom, 1½ storey country home with garage and barn buildings. Available Sept. 1, 1986.

Call:
D. Schouten Real Estate Ltd.
892-2310

A nicely decorated apartment in Ancaster, approximately 2 miles from Redeemer College. New modern furniture, a sitting room and bedroom, own full bathroom, use of kitchen and laundry room, parking and utilities included. Ideal for 2 girls. Babysitting opportunities. $330 per month. Phone: (416) 648-4223.

Worship Service

While vacationing in Grew and Bruce Counties join us in worship at the Hanover CRC, meeting at the Townhall, corner of 10th St. and 10th Ave., Hanover, Ont. Morning worship 10:00 a.m., afternoon 12:30 p.m. Lunch available.

Vacations

FALCON LODGE
Enjoy the spectacular Muskoka Autumn colours. Special Fall rates on weekly rentals. Also bed and breakfast starting at $25.00 per couple. Receive a further 5% discount on weekly rentals when you mention this ad. Please write or phone for brochure to: **Ton or Cathy Struyk, Falcon Rd., Huntsville, ON P0A 1K0; Tel: (705) 789-2603.**

Help Wanted

Looking for Christian woman in the Grimsby area to **babysit** 9-month-old baby boy starting in September for five days a week. For more information call Chris at 945-0452.

Guest Ministers
The First Chr. Ref. Church of Vancouver, B.C., is in need of **pulpit supply** for July and August. Ministers coming to Vancouver for EXPO '86, are invited to contact Rees Jens at (604) 271-3585.

Vacations

Lakewood Christian Campgrounds
R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 337-6031
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Vacations

* Airconditioning
* Waterbeds
* T.V.
* 26 units

TUDOR LODGE MOTEL
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Jerry and Frances Hettinga
Phone 542-7716

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Rice Lake, Ont.
"A family resort"
Come and enjoy all the improvements we have made over the past four years. Comfortable housekeeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.

Lang's Resort and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.
Write or phone for brochure:
Lang's Resort and Campgrounds
R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

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5457A Yonge Street, Willowdale, Ontario M2N 5S1

Events

Changes and Choices

Making Choices in a Changing World

28th Annual ICS Niagara Family Conference
Dr. Richard Mouw, Keynote Speaker

- Workshops on changes in family life, church, workplace, media, technology, status of women, worldviews, personal relationships
- Worship services with Rev. H. Samplonius and Rev. H. Wildeboer
- Inspirational singing
- Special programs for children and young people
- NFB films "It Wasn't Easy" and "Liberation," and Inter-Varsity's SPECTRUM multimedia show
- Christian fellowship, sports, relaxation
- Camping and dorm lodging

August 1-4
Niagara Christian College

Contact:
Institute for Christian Studies
229 College Street
Toronto, ON M5T 1R4
Phone (416) 979-2331

28 YEARS OF CONFERENCES

CALENDAR OF EVENTS

July 26	Picnic in commemoration of our 35th anniversary. We invite all former members to come out and celebrate this happy occasion with us. Bring your picnic lunch and lawn chair. Social hour begins at 3:00 p.m., with a baseball game starting at 3:30 p.m. Supper will start at 5:30 p.m. sharp. In honour of Dresden Chr. Ref. Church; held at Dresden Conservation area at the end of Brown St., **Dresden.**
July 30	Organist John W. Vandertuin in recital at the Aeolian Concert Hall, **London,** Ont., at 8 p.m.
July 31-Aug. 2	1986 Cadet Counsellors Convention, **Toronto.** For more information call Ed or Cindy Kooistra at (416) 775-5625 or contact your winter or spring *Clarion.*
Aug. 1-4	28th Annual Niagara ICS Family Conference. Theme: "Changes and Choices." Keynote speaker: Dr. Richard Mouw. At Niagara Christian College, **Fort Erie,** Ont. For infor. contact ICS at (416) 979-2331.
Aug. 5-7	1986 Coffee Break Convention at Red Lion Inn, **Bellevue, WA.** Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Aug. 6	Organist John W. Vandertuin in recital at l'Oratoire St. Joseph, **Montreal,** PQ, at 8:30 p.m.
Aug 14	Senior Citizens' Day at Lakewood Christian Campgrounds, R.R.5, **Forest,** Ont. (close to Camlachie). From 9 a.m. to 3:30 p.m. Speaker: Rev. Ralph Koops. A great day of Christian fellowship, music, poetry, singing, and at 2 p.m. the "Olympics." See you there!
Sept. 6	**Sarnia** Chr. School's annual giant yard sale at the school, 1273 Exmouth St., 8:00 a.m. - 3:00 p.m.
Sept. 13	Redeemer College Convocation; 2:00 p.m. at the **Mount Hamilton** CRC.
Sept. 20	All-Ontario Meeting of CPJ community reps at the ICS, 229 College St., **Toronto,** Ont., starting at 10 a.m.
Sept. 19-20	Fraser Valley Chr. High Cross-Country Team reunion. For info. call: Luke Van Harmelen at (604) 581-7624.
Sept. 20-21	25th Anniversary Celebration at John Calvin Christian School, **Guelph,** Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For banquet tickets call: (519) 824-8416.
Sept. 26 & 27	Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R.#1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.
Oct. 3-4	75th Anniversary of the "Christelijke School", **Aalden/Zweelo** (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.
Oct. 3	Organist John W. Vandertuin in recital at Chalmers United Church, **Woodstock,** Ont., at 8:00 p.m.
Oct. 4	"There's a Big Mac in Your Life: A Conference on the Macdonald Royal Commission Report." Sponsored by the Christian Labour Association of Canada. Speakers: Dirk de Vos and Ed Vanderkloet. At John Knox Chr. School, 82 McLaughlin Rd., S., **Brampton,** Ont., 9 a.m. - 3:15 p.m. For more info. call: (416) 744-2340.
Oct. 11	Organist John W. Vandertuin in recital at Picton United Church, **Picton,** Ont., at 7:30 p.m.
Oct. 17-24	Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.
Oct. 25	The All-Ontario Christian Male Choirs will hold a concert in the Central Elgin Collegiate Institute, **St. Thomas,** Ont., at 7:30 p.m. Tickets $4.00 (pre-sold only). Contact: Herman Hiddink, 5 Brock St., St. Thomas, Ont., or call (519) 633-0309.

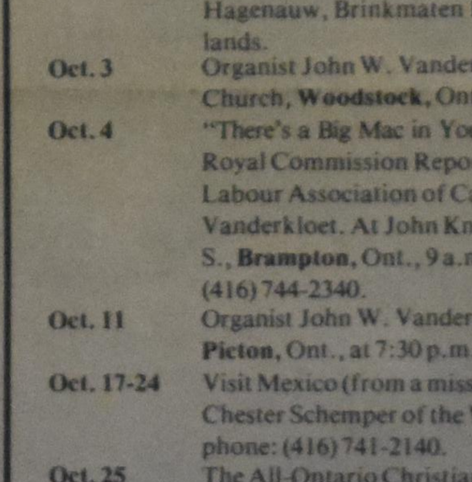
Advertising Deadlines

Fri. Aug. 15	Tues. Aug. 12	Wed. Aug. 6-8:30a.m.	Wed. Aug. 6-8:30a.m.
Fri. Aug. 22	Tues. Aug. 19	Wed. Aug. 13-8:30a.m.	Thurs. Aug. 14-8:30a.m.
Fri. Aug. 29	Tues. Aug. 26	Wed. Aug. 20-8:30a.m.	Thurs. Aug. 21-8:30a.m.

Let's Play Chess — P. Layer

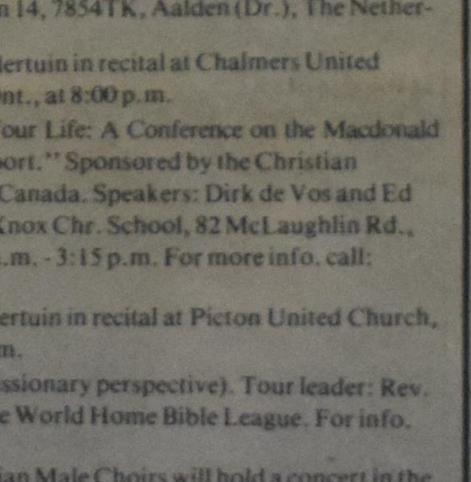
SECOND SERIES OF PROBLEMS IN SUMMER

#1102
Dr. K. Fabel
Germany, 1937
2



4
3m. 3 pts.

#1103
S. Loyd
USA, 1859?
4



2
2m. 2 pts.

NOTES

1. Both problems are miniatures this week. This limits the number of possibilities and so is better for the summer. The correct maneuvre must be found in #1102. Remember that **ALL** chess rules apply (#1103).
2. Please give the key, threat and all variations for #1102 and the key and threat (if any) for #1103.
3. The deadline for the summer series #1101-1103 is Sept. 20, 1986, for all solvers. Have a good and safe summer.

Dutch

Persoverzicht

Carl D. Tuyl

Het is stil in de Kamer, de heren politici zijn op zomervakantie. Er is geen vakantie natuurlijk voor de leden van het kabinet, en vooral de ministers met nieuwe portefeuilles zijn hard aan het werk om een beetje inzicht in de werking van hun departement te krijgen. De verschillende ministeries worden geregeerd door ambtenaren. Ministers komen en gaan als regen en zonneschijn maar het zijn de hooggeplaatste ambtenaren die de zaak in handen hebben.

Mulroney is hard bezig nieuw leven in de regerende partij te blazen. Hij is in de situatie van een voetbalcoach wiens elftal bij de rust met twee-nul achter staat. Allemaal eventjes aanpakken, een beetje meer naar voren spelen en geen gepingel! De volgende verkiezing is nog twee jaar in de toekomst maar de voorbereidingen beginnen nu. Intussen heeft onze Prime Minister, die beloofde voorgoed een eind te maken aan vriendjespolitiek weer eens een "ouwe getrouwe" tot Senaatslid benoemd.

In de Liberale partij staan de zaken er ook niet zo heel rooskleurig bij voor fraktievoorzitter John Turner. Zijn populariteit in de partij is wat magertjes. Z'n fraktie in de Kamer rammelt, met een luidruchtige achterhoede en een niet al te aktieve groep op de voorste bankjes. Hopeloos zoekende naar een principiële politiek. Men krijgt de indruk dat de Liberalen tegen de tarievenonderhandelingen zijn, omdat het een initiatief is van de regering.

De N.D.P., onze meest principiële partij, heeft de strijd aangebonden tegen het wetsontwerp dat beoogt de patent-periode van medicijnen te verlengen. Dat wetsontwerp kwam tot stand door druk van de Amerikaanse fabrikanten, en zal als het er door gaat vooral oudere mensen een aardig centje gaan kosten. We wensen kameraad Broadbent sukses in zijn pogingen.

We gaan even buiten de grenzen kijken. Het officiële Russiese persorgaan Pravda (De Waarheid — laat me niet lachen) krijgt van de week de eerste prijs voor kolder verkondiging. U herinnert zich nog wel dat onlangs een stewardess van Air Canada ontslagen werd omdat ze kritiek uitgeoefend had tegen de regering? Wel wie heeft het voor haar opgenomen? Jazeker Pravda! De titel van het persbericht was "Canada in oproer over vrijheid van spreken." Het artikel noemde het gebeuren "weer eens een voorbeeld van schending van menselijke rechten." De huichelaars!

De Verenigde Staten hebben net een vierdaagse uitspatting van vaderlandsliefde beëindigd. Het vrijheidsbeeld in de haven van New York kreeg merkbaar de vorm en gestalte van een afgodsbeeld. Het chauvinisme was niet van de lucht, en het werd verkondigd en bezongen als onfeilbaar dogma door dames en heren die moreel nogal in de twijfelachtige rubriek gerangschikt behoorden te worden.

President Reagan kreeg zijn zin en de guerrillas in Nicaragua zullen nu honderd miljoen dollars aan oorlogstuig ontvangen. Het zal wel iets minder worden, want aan beide kanten zal er wel heel wat aan de strijkstok blijven hangen. Weldenkende kommentators over de hele wereld vragen zich af of Nicaragua een tweede Vietnam gaat worden.

Zuid-Afrika baadt in bloed en tranen. U weet dat wel. In Oostenrijk — het land van Seys Inquart — wordt een oorlogsmisdadiger beëdigd als president. We moeten vergeven en vergeten, maar dit is toch wel een beetje erg bruin gebakken hè? Israel, Waldheim's grootste tegenstander, blijft merkwaardig kalm. Waarschijnlijk omdat Oostenrijk een bemiddelingsrol speelt in de emigratie van Russiese Joden. In Israël is men trouwens ook een eersterangs schandaal aan 't verteren. 't Betreft de dood van twee gearresteerde Palestijnen. Oorlog ontwrikt de mens. We beleven dagelijks nog de ontsporingen die het Hitler-tuig ons nagelaten heeft.

Mijn Hollandse boontjes die ik met zoveel zorg in de tuin van ons nieuwe huis gezaaid had, worden door één of ander beest opgevreten. Een fijnproever in de insektenwereld! Mijn leven gaat weer in kartonnen dozen. Hoe lang zal het nog duren voordat ik ergens kom te wonen, waar ik uitgedragen zal moeten worden? Of zou dit dat huis zijn? Wie weet ...

Landbouwwetenschap kan een plezierige dag zijn.

Hoe komt het dat sommige eieren wit en andere bruin zijn? Kan dierenmest gebruikt worden voor het opwekken van energie? Hoe kan een stier de vader worden van 50.000 kalveren?

Waar kunt u de antwoorden vinden op al deze vragen? Op "De boerderij," een onderdeel van de speciale VOEDSEL tentoonstelling van het Ontario Science Centre.

Als u meer wilt weten over de hedendaagse "high-tech" landbouw-industrie, kom dan naar "De boerderij," elke dag van de week, van nu tot 2 november. Bel (416) 429-4423 voor verdere inlichtingen.

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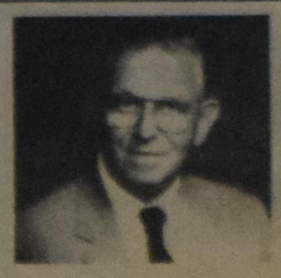

Wat Onder de streep

John Van Harmelen

John Newton

Zijn moeder stierf toen hij zeven jaar was. Zij was een vrome vrouw en vertelde haar jongen geregeld uit de Bijbel. Zij sprak met hem over de Here Jezus en hij luisterde graag naar zijn moeder. Zijn vader die op zee diende hertrouwde. John werd min of meer aan zichzelf overgelaten. Toen hij elf jaar was ging hij met zijn vader mee naar zee!

Als een jonge man diende hij beurtelings als matroos op een koopvaardijschip en een oorlogsschip. Toen hij zeventien jaar was leerde hij een meisje kennen, Mary Catlett. Al gauw kwam hij terecht op een schip dat slaven transporteerde van West-Afrika naar Amerika. Hij werd zelfs kapitein op één van die schepen.

Af en toe kwam hij weer in Londen, waar hij Mary opzocht. Zij sprak met hem over het ruwe leven dat hij leidde, en ze raadde hem aan de Heiland te dienen. Zij had een goede invloed op hem.

10 maart, 1748, staat als een datum dik aangestreept in het levensboek van John Newton. Hij was op weg naar Londen. De reis was echter zo slecht dat hij telkens dacht dat schip en bemanning naar de kelder zouden gaan. In die vreselijke storm bad hij tot God om vergeving van al zijn zonden en

Omgaan met conflicten

K. Runia

Er is de laatste jaren, met name in de zgn. sociale wetenschappen, nogal wat studie gemaakt over de vraag hoe je het beste met conflicten kunt omgaan. Men heeft er zelfs een aparte tak van wetenschap van gemaakt, die men "conflictuologie" noemt. Hoewel die studie niet speciaal met het oog op de kerk verricht wordt (ook in andere sektoren van de samenleving komt men telkens conflicten tegen), kan de kerk er toch wel het nodige van leren.

In de eerste plaats wijst men er vaak op dat het weinig helpt om het conflict krampachtig te *vermijden*. Men kan dat bijvoorbeeld doen door er maar niet over te praten of, nog erger, door elkaar te ontlopen. Men bezoekt bepaalde avonden niet, men gaat ergens anders naar de kerk, enz. Deze "oplossing" helpt natuurlijk niets. Men bewaart zo wel de vrede, maar het is geen echte vrede. Het is alleen maar een situatie van: er wordt niet gestreden, maar intussen loopt ieder als het ware met het pistool in de zak.

Een andere manier om het conflict uit de weg te gaan is die van het *"versluieren."* Dan leg je een soort rookgordijn om het conflict heen. Dat kan bij voorbeeld door het te bagatelliseren ("zo erg is het ook weer niet") of door *uitsluitend* de nadruk te leggen op wat men gemeenschappelijk heeft ("in de grond van de zaak zijn we het toch wel met elkaar eens").

Op deze manier komen we natuurlijk niet echt verder. Men loopt om het probleem heen en laat het in feite daarmee liggen. Het blijft een voortdurende bron van onrust en het kan zo maar uitgroeien tot een open conflict, waarbij men fel tegenover elkaar komt te staan.

Zijn er wegen?

Zijn er wegen om het conflict serieus onder ogen te zien? Is het mogelijk bepaalde stappen te doen, die het conflict serieus nemen en die tegelijk tot een oplossing, of in ieder geval tot ontspanning, leiden? Vanuit de "conflictuologie" is men tot de volgende "stappen" gekomen.

1. De eerste stap is dat we *erkennen* dat er grote verschillen en zelfs conflicten zijn! Als we blijven versluieren komen we geen stap verder, maar vreet het conflict als een ondergrondse veenbrand verder.
2. We moeten bereid zijn van elkaar te accepteren dat *ieder het goede zoekt*. Met andere woorden: we moeten ons wantrouwen tegenover elkaar aan banden leggen.
3. We moeten ons er voor hoeden de andere partij een *etiket* op te plakken, in de zin van: "Jullie zijn ..." of "jullie denken ...."
4. Iedere groep moet de gelegenheid krijgen om zelf *eigen visie onder woorden te brengen*. Natuurlijk mag de ene groep de andere groep daarover vragen stellen: "Bedoelen jullie ...?" Langs deze weg kan er een stuk helderheid geschapen worden en kunnen karikaturen van elkaar vermeden worden.
5. Het is goed om samen na te gaan of er *gemeenschappelijke uitgangspunten en gemeenschappelijke overtuigingen* zijn. Dat kan helpen om een vertrouwenbasis te leggen.
6. Maar het gaat in zo'n gesprek natuurlijk om de *verschillen*. Die moeten eerlijk en duidelijk boven water komen. Ze moeten ook helder geformuleerd worden.
7. Het is belangrijk om de *achtergronden* van de verschillen op te sporen. Waarom denkt de ene groep zo en de andere zus? Waar komen die verschillende denklijnen vandaan?
8. In hoeverre kunnen we *elkaars intentie* (dat wil zeggen: elkaars *goede* intentie) herkennen en erkennen?
9. Is er nu een verdere weg? Of liggen de verschillen zo diep en zo ver uit elkaar dat we elkaar waarschijnlijk nooit zullen vinden? Zijn we dan echt bereid *met elkaar en met de verschillen te leven* en de ander (met zijn/haar verschillen) te accepteren?
10. Het is soms wel mogelijk om de standpunten *naar elkaar toe te buigen*. Uiteraard is dat alleen mogelijk wanneer er de bereidheid is om de betrekkelijkheid van eigen visie en het waarheidselement in de andere visie te erkennen.
11. In dit geval kunnen dan afspraken gemaakt worden om *kleine stappen* vooruit te doen. Men moet dan ook afspreken dat men na een bepaalde periode de situatie samen gaat evalueren, d.w.z. nagaan wat er van terecht gekomen is. Zijn we inderdaad wat verder gekomen? Waarom wel? Waarom niet? Wat ging er fout?
12. Soms komt men, net als in Handelingen 15, niet verder dan een *compromis*. Daar ligt niets minderwaardigs in. Waar mensen samenwerken, kom je telkens het compromis tegen. Het is een gemeenschappelijke afspraak, waarbij beide partijen iets toegeven om verdere

Vervolg op pagina 20 ...

een leven!

hij gaf zijn leven over aan de Heiland. Hij beloofde als een christen te leven, en echt God te dienen.

Een ander leven

Hij begon, na behouden aankomst, een ander leven. Hij las een boekje *De navolging van Christus,* geschreven door Thomas à Kempis, een Hollandse monnik. De inhoud van dat boekje en de vreselijke nacht op zee werkten er onder de leiding van de Heilige Geest toe mee dat John Newton inderdaad een ander leven ging leiden.

Toch bleef hij eerst nog kapitein van een slavenschip. Hij trachtte echter een christelijke kapitein te zijn. Hij verbeterde de situatie op het schip zoveel hij kon. Elke zondag hield hij een dienst voor de ongeveer dertig manschappen. En John kon spreken! vooral over zijn eigen bekering. Maar het liep op weinig of niets uit. Hij bedankte er voor om langer een slavenschip-kapitein te zijn. En hij ging waar hij kon, spreken tegen de slavenhandel. De annalen zeggen dat hij toen een effectieve kruisvaarder tegen de slavernij werd. Een paar jaar gingen daarmee heen.

Hij keerde terug naar Engeland, trouwde met Mary Catlett op 12 februari 1750 en werd een schrijver voor de haven van Liverpool. Negen jaar bekleedde hij dit ambt. Hij zorgde onder meer voor de publicatie van de tijden van eb en vloed.

Aangesteld om te preken

Ondertussen groeide het verlangen in zijn hart om een prediker te worden van het Evangelie. Hij begon hard te studeren in de theologie. Hij stond toen ook onder invloed van George Whitefield en ook wel van de gebroeders Wesley.

John Newton bleef echter liever bij de Anglican Church. En zijn wens ging in vervulling: toen hij negen en dertig jaar was, werd hij in het ambt bevestigd in de Anglican Church en begon hij zijn arbeid in zijn eerste gemeente in het dorp Olney, dichtbij Cambridge, Engeland. Daar werkte hij vijftien jaar met blijdschap. Overal waar hij preekte kwamen de mensen luisteren naar de "oude bekeerde zee-kaptein."

Vijftien jaar (1764-1779) in Olney, en daarna nog zeven en twintig jaar als Pastor van de St. Mary Woolnoth Church tot 1807. Hij werd begraven op het kerkhof aldaar.

Op de grafsteen kunt u de volgende woorden lezen door John Newton zelf bedacht:

"John Newton, Geestelijke, eens een ongelovige en een vrijdenker, een handelaar in slaven in Afrika, was door de rijke genade van onze Heer en Zaligmaker Jezus Christus bewaard, hersteld, vergeven, en aangesteld om het geloof te preken dat hij jarenlang probeerde te vernietigen, bijna zestien jaren te Olney in Bucks (Buckinghamshire) en zeven en twintig jaren in deze kerk."

Wat een grafschrift!

(Volgende keer iets over John Newton en de gezangen die hij naliet.)

How sweet the name of Jesus sounds

1. O Jezus, hoe vertrouwd en goed
klinkt mij uw naam in 't oor,
uw naam die mij geloven doet:
Gij gaat mij reddend voor;

2. Uw naam die onze wonden heelt
en ons met manna spijst,
die onze dood en zonde deelt
en onze vrees verdrijft.

3. Mijn herder en mijn held, mijn vriend,
mijn koning en profeet,
mijn priester die mijn schuld ontbindt,
mijn weg waarop ik treed;

4. Al wat ik doe, al wat ik wil,
het is te zwak, te koud,
maar sterk en vurig wordt de ziel
wanneer zij U aanschouwt.

5. Zolang Gij nog onzichtbaar zijt,
een zon diep in de nacht,
roep ik uw nadering reeds uit
omdat ik U verwacht.

6. O Jezus, hoe vertrouwd en goed
klinkt mij uw naam in 't oor,
als ik van alles scheiden moet
gaat nog die naam mij voor.

7. O naam, eeuwige ademtocht,
een sterveling ben ik,
als eens mijn eigen adem stokt
dan draagt mij uw muziek.

John Newton (1725-1807)
Vertaling W. Barnard, geb. 1920
Liedboek voor de Kerken, nr. 446

Alexander Robert Reinagle (1799-1877) was van 1822-1853 organist in de St. Peter's Kerk te Oxford. Hij publiceerde in 1830 Psalmwijzen voor de stem ... zie gezang 308 en 446 in het Liedboek voor de Kerken.

Ouders en Grootouders

U kunt nu sparen met behulp van de Canadese Regering, die U de kans geeft om extra geld te verdienen voor de studie van Uw (klein) kinderen.
Vraagt om inlichtingen over een *R.E.S.P., Registered Education Savings Plan*, dat men ook gebruiken kan voor studie buiten Canada!

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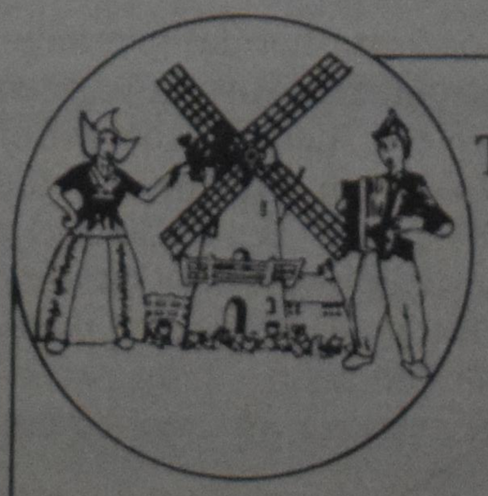

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Omgaan met conflicten

... vervolg van pagina 19.
samenwerking mogelijk te maken. Wel is het dan geboden dat beide partijen zich aan deze afspraak houden en de ander niet gaan overvragen.

13. In *alle* gevallen is een onmisbare voorwaarde dat geen van beide partijen eigen visie gaat "*drijven*" als de enig juiste. Dan is elke oplossing van te voren gedoemd op een mislukking uit te lopen.

Ook in de kerk

De bovengenoemde "regels" komen uit de sociale wetenschappen en zijn uiteraard niet specifiek met het oog op de kerk geformuleerd. Maar ze gelden wel degelijk ook in de kerk. De kerk is ook een menselijke organisatie. Natuurlijk is de kerk ook meer. Het nieuwe testament zegt dat de kerk het "lichaam van Christus" en het "volk Gods" is. Als kerkmensen geloven we dat ook. Maar dat neemt niet weg dat de kerk tegelijk ook een organisatie is waarin mensen samenkomen en samenleven. En als er conflicten in de kerk zijn, dan is het goed om naar deze "regels" te luisteren. Juist in de kerk zullen we ons tot het uiterste moeten inspannen om elkaar vast te houden en verborgen of open conflicten te overwinnen.

Maar zijn er in de kerk ook geen *grenzen* die je door geen enkel compromis mag verdoezelen? Dat is de vraag die enkele maanden nadat hij in de vredeskrant geschreven had hoe in het nieuwe testament de polarisatie wordt tegengegaan, aan prof. dr. H. Berkhof gesteld werd door dr. Herman Wiersinga. Wiersinga vond dat Berkhof door zijn voorbeelden de conflictsituatie in het nieuwe testament te veel dichtsmeerde. Het nieuwe testament weet ook van conflicten, waarin niets toegegeven mag worden. Zo'n conflict beschrijft Paulus in de brief aan de Galaten. In die gemeente waren mensen gekomen die zeiden dat je alleen maar een echt christen kon zijn, als je je eerst liet besnijden. Paulus wijst dat fel af en zegt dan zelfs: als iemand een ander evangelie brengt dan ik jullie gepredikt heb, zelfs al is het een engel uit de hemel, die zij vervloekt!

Soortgelijke situaties hebben wij ook gekend en we kennen ze nog, zegt Wiersinga. Hij wijst op de jodenvervolging in de tijd van Hitler en op de situatie van de zwarten in Zuid-Afrika en op het conflict rondom de kruisraketten. Op al deze punten mag er geen sprake zijn van een compromis. Hier moet het conflict volgehouden worden, net zo lang totdat de andere partij zich bekeert. Want met minder kan het niet toe.

Ik geloof dat Wiersinga hier een belangrijke zaak naar voren brengt. Er zijn inderdaad grenzen, waar we niet overheen mogen gaan. Er zijn momenten waarin het hele geloof op het spel komt te staan en dan mogen we van geen wijken weten. Zo'n moment was de jodenvervolging. Zo'n moment is m.i. ook de apartheid in Zuid-Afrika. Die is op geen enkele manier goed te praten. Maar geldt dit ook van de conflicten rondom de kernwapens? Wiersinga is echt niet de enige die zo denkt. Ik kom telkens weer mensen tegen die vinden dat het IKV-standpunt zo uit de bijbel wegloopt.

Persoonlijk heb ik nogal moeite met dit soort benadering. Het lijkt me een versimpeling van het probleem. De vragen van de bewapening liggen m.i. op een ander vlak dan de andere voorbeelden die Wiersinga noemt: de jodenvervolging en de situatie in Zuid-Afrika. Discriminatie is duidelijk in strijd met de Schrift en met het goddelijk gebod. Men kan dat niet zo rechtstreeks van de bewapening zeggen, zelfs niet van de kernbewapening.

Het lijkt mij dan ook toe dat de weg om uit een conflict te komen, zoals ik die hierboven heb aangeduid, wel degelijk ook geldt voor de scherpe tegenstelling tussen *IKV'ers* en *ICTO'ers* binnen de gemeente. Ik zeg niet dat ze de weg van het compromis moeten zoeken. Misschien is die weg in dit bepaalde geval wel onbegaanbaar. Maar de weg van het zoeken van elkaar en van de bereidheid om naar elkaars diepste intenties te luisteren is hier wel degelijk mogelijk. Het zou al heel wat zijn, als we bereid zouden zijn elkaar serieus te nemen en van elkaar aan te nemen dat ieder zoekt de wil van God te doen.

Met name regel 13 is hier belangrijk: "In *alle* gevallen is het een onmisbare voorwaarde dat geen van beide partijen eigen visie gaat "drijven" als de enig juiste. Dan is elke oplossing van te voren gedoemd op een mislukking uit te lopen."

Overgenomen uit Friesch Dagblad, 21 september, 1985.

Cinema summaries

Marian Van Til

Ferris Beuller's Day Off

Rated Parental Guidance
Stars Matthew Broderick, Mia Sara, Alan Ruck
Directed by John Hughes

John Hughes has directed several exceptional films which examine the *angst* of modern American teenagers and their struggles to understand themselves and each other. (His work includes *Pretty in Pink* and *The Breakfast Club).* In this film, he approaches teenagers from a different angle. This one is every teenager's dream: a day of fun, an escape from school and parental authority during which money is no object and peer pressure is non-existent.

Ferris Beuller is a wildly popular, very clever high school student growing up in an affluent Chicago suburb. But he's not a smart aleck (at least no one *thinks* so) and everybody, especially adults, loves him. He outwits his parents and the school principal and takes off from school for a day with his girlfriend and his best friend, Cameron. All day long they outwit the adults they run into, bopping happily from one side of the city to the other.

Hughes uses several effective and unusual techniques to tell his story, one being to have Ferris talk directly to the camera, i.e., his teenaged and audience. (Be sure not to leave before the credits roll.)

The friendship between Ferris and Cameron, and that between the threesome which includes Ferris' girlfriend, is genuine and refreshing. But the adults in the film come under heavy satirical fire and they should give Christian viewers pause. The adults are caricatures of what adults should be; any respect they get must be earned but most of them don't earn it. (It is notable that the only profanity comes from adults or occurs when the teenagers are impersonating adults.) Their ignorance of their children is at first funny but finally appalling, and their children's reaction to it is eventually sad, though inevitable.

If *Ferris Beuller* has worth beyond being clever entertainment it is as a catalyst for parents and children to re-examine how they relate to one another. Perhaps the film's target audience is wrong: *parents* should see the film — and discuss it with their teenaged sons and daughters.

Recommended for discussion

Running Scared

Rated Adult Accompaniment
Stars Gregory Hines, Billy Crystal
Directed by Peter Hyams

Running Scared is another one of the summer's most popular movies, but it shouldn't be.

Hines and Crystal play two detectives fed up with trying "to serve and protect" the people of Chicago. They want to move to Florida to open a bar, meet women, and hone a perpetual tan.

Despite comic moments, the film will be offensive to thoughtful Christian viewers. As cops, the duo's questionable methods of dealing with criminals are laughed at because the (good) end obviously justifies the (nasty) means. As friends, the men have a close and caring relationship. But director Hyams seems to think it necessary to "prove," they aren't gay by having them pair up with a succession of scantily clad beauties. The film's women are present only to enhance the heroes' verility and to create a few moments of envious vicarious satisfaction in the males in the audience.

Under different direction, an examination of the bonding that can occur when men work as partners under dangerous circumstances, could have been turned into a challenging film. A society like ours, in which so few men experience deep or rewarding friendships, could benefit from such a film. As it is, the film's cowardice and sexism only add to the problem.

Not recommended.

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